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UNITED MISSION STUDY

Subject--"An African Trail"

CHAPTER FOUR

THE TEN TYINGS.

By MRS. J. P. WHITE, ALBIA, IOWA.

THE FOURTH chapter on "An African Trail" is of peculiar interest. Mrs. Montgomery, in "How to Use" says it is "one of the most important in the book, and one that demands careful preparation. One point is to be kept clearly in mind, the teaching of the Ten Commandments is neither the substance nor the substitute for the gospel message. It is presupposed by Miss Mackenzie that the Bulu is in possession of the gospel, has become a disciple and in his struggles to walk in the way of the commandments, is never under the discipline of legalism, but is rather learning the new customs of the tribe of God, as a child learns in his father's house. There are plenty of indications in the chapter that Christianity is presented as a new power of life and not as an ethical system. We have rather the Ten Commandments operating under the pressure of gospel motives."

The experiences of Rev. Henry Richards would bear out this interpretation of this chapter. Writing of "The Pentecost on the Congo," Mr. Richards says that one of the first things he did when he began his work was to translate the commandments. Then he began to teach them to the people. He asked them if these were good laws and if people should obey them and they always assented but as long as their hearts were unchanged they continued to break the commandments. After some years he felt that he was emphasizing the law too much and the gospel too little. He changed his method. He translated the gospels as fast as he was able and preached Christ from day to day. The people were more interested in the story of the Son of God coming to earth, dwelling among men, performing wonderful miracles and then giving his life on the cross, than they had ever been in the law. Mr. Richards began to pray specially and very earnestly for the power of the Holy Spirit and soon men and women were converted. When they became "new creatures" in Christ Jesus they began to learn the new customs of the Tribe of God.

THE BULU AND THE LAW OF GOD.

The commandments make a special appeal to the Bulu mind. For long centuries all his religious thinking has been permeated with the law of "taboo." On every hand he has met, "thou shalt not" and when he hears of the holy "Thou shalt nots" of the Tribe of God he accepts them readily as the "Eldorado of taboo."

To the Western mind the commandments perhaps have a suggestion of prohibition only, but to the Bulu they are an emancipation from a man made yoke.

Sometimes away off in an interior village a single commandment will be carried by some traveler or carrier. He tells it to the people and some heart lays hold upon it and tries to follow its teaching. Miss Mackenzie gives an example of two women in an abscure part of the forest "who persistently observed a seventh day. These women had a little wooden calendar of seven holes, with a peg to mark the passage of the days, and coming to the seventh they rested in their homes. Other women might go to their gardens on that day, as for them —they were religious."

Mary Slessor of Calabar gives an example that is almost parallel. She came upon a woman away off in the backwoods who had in some way learned of the Sabbath and who rested from ordinary labors on that day. From Korea comes another example that is similar. A woman who kept a shop had heard of the Sabbath and she decided to close her place of business on that day.

When the missionary visited the town this woman came and asked if this was the right thing to do. She was told that God did indeed wish His people to keep one day in seven for rest and worship. But she was also told that it was a wrong thing for her to sell intoxicating drinks in her little shop as she was doing. When she understood this she ceased to sell drinks. In a short time she became a Christian. These people who appropriate little fragments of truth are eager to know more and when the gospel is presented they are the first to accept and they speed quickly to the church.

It is interesting to note that even before the Bulu hears any Christian teaching he has a code of moral laws of his own. These laws seem to be written in his heart. Among some of the Bantu peoples there are certain things which are approved and certain things condemned. For example "stealing is condemned, and unnecessary lying, cursing, adultery, marriage within the clan, murder, deceit, inhospitality, the removal of a landmark and the like. On the other hand there are things enjoyed and practised * * * hospitality, care for aged parents, a generous sharing of food, the sparing of women and young children * * * in time of war * * * all these find their place in the morality of tribal life."

Dr. Good said that when he asked the Bulu, "Are lying, stealing, killing right or wrong?" they would answer "Wrong of course." "How do you know?" They cannot tell; they just know it. To the suggestion that these things are written in their hearts, like the words of a white man's book, they assent at once as a satisfactory explanation.

"Who wrote those things in your hearts?" "We don't know," they say. "Who made you?" "Nzam" or "Nzambe" both words are used. Then "Did he not write these laws in your hearts?" Here was a break in their knowledge, but the moment the missing link is supplied, the chain is made complete in their minds. "Yes" in a chorus, "yes, he gave us these laws in our hearts." Then I am ready to press home the great truth from which there is no escape, "If God made this law, He must be angry when it is broken. He must see when it is broken, for He made the eye, as He made the ear; He must Himself hear what is spoken contrary to this law." "Yes that must be so." He tells them then of the punishment due for sin and "Then," he says, "I lead them on to the blessed truth that God is a God of mercy; and often when the strange new story is finished, trade, greed and all else seem forgotten."

THE GIRL ON THE PATH.

"No I can not speak of the bitterness of heathenism, only is horror."
—From "An African Trail."

The Ten Commandments are an emancipation, first from fear. Who of us can understand the Bulu's fear? We live undisturbed in quietness and confidence but the Bulu lives in a haunted land, beset with fears day and night. The first commandment which says, "Thou shalt have no other gods before me" and the second tying which says, "Do not make a fetish charm" are a great revelation. When the truth is comprehended and the command obeyed there comes into the heart of the Bulu a great calm. Once his fetishes are swept away, his whole religious system totters and falls. As the new disciple applies his teaching he grows stronger in the faith. As he lies down to sleep at night he puts not his trust in the old fetish guardian at the door but he puts his trust in Jehovah, who says: "Thou shalt not be afraid of the terror by night."

WOMAN AT HOME IN AFRICA.

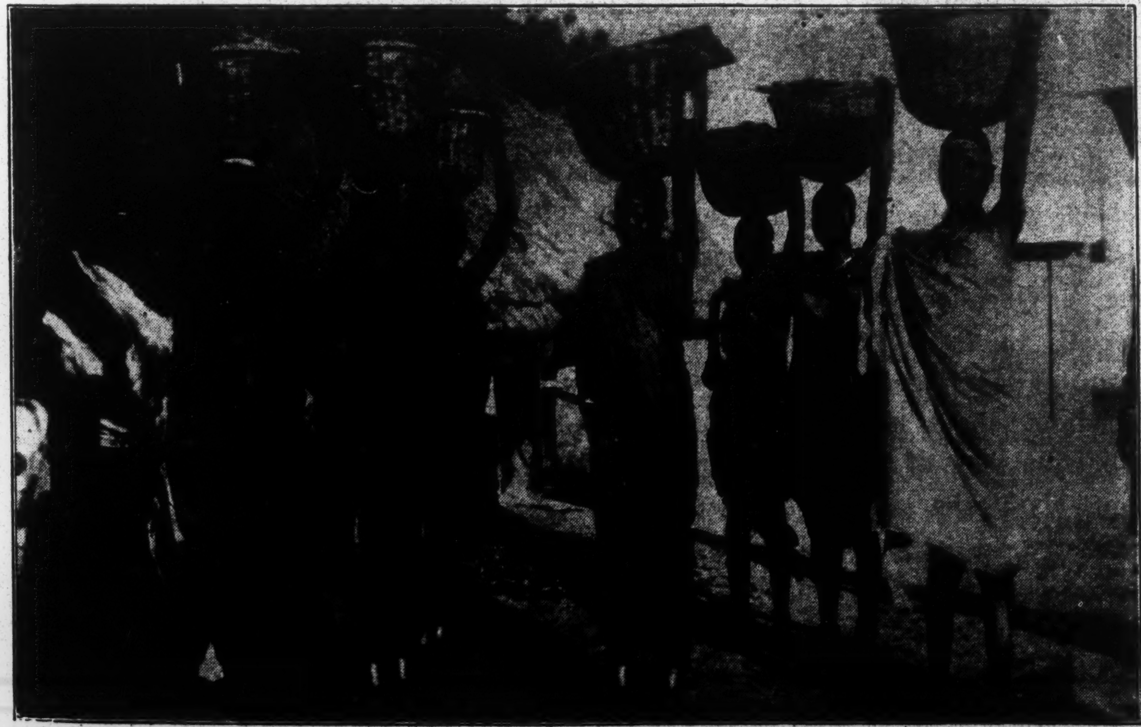
"They are often maltreated by the senior wives who jealous of them, bring charges against them."

The Ten Tyings are an emancipation from sex bondage. The Bulu woman has been degraded. She is considered "goods"—a mere chattel. No wonder she has ignoble thoughts of womanhood and continually reiterates her estimate of herself by saying, "I am as stupid as a hen." Since she is a woman she must do thus and so and she must abstain from this and that. One law is made for man and another for woman, for the people say, "A woman and a man are of two different tribes." When this Bulu woman comes to observe the law of God she finds there is neither male nor female but a new creature.

It is indeed a new life into which the Bantu enters when he becomes a member of the tribe of God. The Bulu thinks of his entrance into that tribe as he thinks of the little girl who has married into a strange tribe, where the customs are different and where she has to learn to do new things and to use new tools. "In some such way does the Bulu conceive his initiation into that new tribe which is the Tribe of God. With a change of tribe he expects a change of custom; the ten commandments are the regulation of that custom. Almost, so objectively does he conceive his religion, they are the tools of his craft—of his new are of living."

How anxious the new disciples are to keep the commandments exactly. Here is old Awu Ding, walking three days, sleeping two nights by the way just to ask the white woman about the keeping of a commandment. In her town she is the only one of the tribe of God. The women in that town are saying, "We are watching the walking that you walk. If it is indeed a good walking, and it is a straight path, we, too, will arise and follow after you."

So her heart is hung up lest she spoil one of the ten tyings. She states her case to the missionary. Her son, not her own son but her husband's son who sees her as his mother, found a cutlass and



GIRLS GOING TO ONE OF THE MARRIAGE CEREMONIES.
The girls are going to the bridegroom's village to feast him and his friends.

brought it to her to keep. He said, "Ah mother, keep it for me while I go on a journey;' and I asked him many questions about the cutlass. Because he found that cutlass in the forest. He did not buy it so that he was able to say that it was his own cutlass. It is a true word that he found it in the forest as if perhaps it might be the cutlass that a dwarf had lost. Even when he told me all these things, hiding nothing, I doubted. I said in my heart, 'This cutlass—is it a thing which a Christian woman may keep in her house? Does it spoil the eighth tying?' And because of my ignorance and the women of my town who examine the things of God I arose and came to you. * * * You certainly very much understand the commandments and I ask you to open this thing to me."

Who among us could be more careful of our Christian conduct?

How are these untutored folk to know the path in which they should walk? There are at this time older Christians, more mature, more learned, more experienced than average disciples, whose humble little huts become a sort of school, where the seekers are taught the "technique of the art of Christian living." Questions of all kinds are discussed, things of the family, of the town, of marriage, of birth and death; questions about making charms, about following some of the old customs; questions about the manner of keeping the Sabbath and of social relationships. Many sorrows are opened up, many confessions made as earnest young faces look into experienced old faces and listen to the words of counsel from those who possess "in some measure the skill of the new way of life."

THE SCHOOLING OF THE BULU IN THE TEN COMMANDMENTS.

These ten tyings are a discipline to the Bulu. We who have been accustomed to the keeping of these commandments cannot understand what struggles await the Bulu as he begins his new life. To us there is no temptation whatever to break certain of the commandments. We know that to break certain ones would bring the heavy hand of the law of the state upon us and our name would be forever disgraced. It is not so among the Bantu. Even though they have a moral code there is no shame in violating their own standards. As they enter the new life they themselves understand very little the long struggle that is before them.

The ten tyings are a *mental discipline.* The new convert perhaps does not know how to read. To be sure he has a great memory for certain things. He can keep count of the dowries which have been paid for all the girls of the neighborhood; he can remember every gun and bell and sheep and coil of brass that has been paid. He can remember all sorts of things of the neighborhood and of the forest but when he sits down to commit to memory the commandments he finds a new and difficult task. He must make "by a painful effort a niche in the mind for the novel content of the commandments. Never a man of their tribe spake thus; there is no ready-made receptacle for this possession." He must put aside his pride and arrogance and by a very humble effort, repeat and repeat until he can say the words.

It is even harder for the women and often they say, "I am as stupid as a hen and that tying kills me." Some of the women never quite achieve the great feat of memorizing these commandments but they learn the truth sufficiently to apply the tyings to the “things of the family, of the town, of hunting, of trade —to the things of women and gain and fetish.”

Miss Mackenzie says: “The commandments are tremendously a *physical discipline.*” We quote her paragraph on this in full. She gives all that she can give to white readers. Of this she says: “For the black woman as well as for the black man they are a daily physical discipline. Now is the body troubled! There is a crucifixion here, as Christ knows. This struggle—how often with ignoble things—is not ignoble, this look of a broken body is not without honor. Myself, who have seen the iron of the seventh commandment enter the soul of so many women—I know its power. In the practice of this commandment I have seen girls—the wives of old men who were offered daily consolations both public and secret—I have seen such girls take upon their young shoulders the yoke of the seventh commandment when, by virtue of their enslaved circumstances, it was the cross of celibacy. I have seen Bulu women, as maternal as any women sacrifice the hope of children to the observance of this commandment. Until I think I know a little of how much a Bulu woman means when she sighs and says, ‘The seventh tying—it certainly is strong.’ ”

“* * * I ask you to believe that the Bulu Christian who is to stand fast must endure a discipline of the body which is without respite. And upon the faces of such as these there comes to be as if it were a harness—a perceptible, spiritual harness—the bands of a strong control.”

PAGANS DANCING

The commandments are also a *moral discipline.* Even after the new law is accepted and appropriated “there is still the wayward heart to be bent to them.” The Bulu knows full well that envy, malice, hatred, and wicked passions of the heart, will unless restrained lead to violent deeds. To the missionary come the new disciples, who are struggling against the mad passions of their own natures. One confesses, “I have the fire of envy in my heart.” “One says: “I envy another’s beauty.” “I envy another’s husband — another’s youth.”

And always in the mouth of a barren woman, "I envy another's child," or "My tongue destroys me I quarrel. Is there power with God for this matter?"

THE POWER OF GOD IN KEEPING THE TEN COMMANDMENTS.

From anxious hearts the question is asked again and again, is there power? There is power. Hundreds and thousands of people at this very hour can testify that there is power. Here is Acala, cast off by her husband and cruelly persecuted. She is a Christian and she comes through her trial "more than conqueror," and she testifies there is power. There is power says another who has passed through great difficulties. God gives the power. Over and over again they testify that Zambe who gave the tyings gives the strength for their keeping.

A wonderful testimony is given of one, Ze. Her husband went away from home on a long journey. Before leaving he put all his treasure into the keeping of Ze. A whole year he was gone. When he returned he found his other wives had been unfaithful but the neighbors had no word to say against Ze. Then the husband went to the missionary to say that he wondered at his wife. "She is a person of the tribe of God. I have been inland two rainy seasons and two dry seasons—yet that woman has kept the commandments of God. This thing I know was never done by the strength of a black woman, though a white woman might be able to do even this. I see the white women that they are in a tribe by themselves (literally, unique). Only the strength of God is able for such a strange thing with a black woman. And I have come to tell you that I marvel at the power of God for this thing that I have seen in my wife Ze. I agree that it is a good thing to be a Christian. But as for myself, my own heart is too much with the things of this world." And he went away. Ere long the power of God in the life of Ze won her husband to Christ.

There is power testifies old Hobeana a Bantu of another tribe. This old man was under instruction for years. He greatly desired to become a member of the church but there was one thing he was sure he could not give up—his native beer. He gave up his wives, and every other heathen custom but he insisted that he could never give up his beer. He was growing old, his teeth were poor and he insisted that it was food for him. He never became intoxicated, he never went out to the neighborhood beer drinks. At last the church decided to make an exception in his case and even though it was against the church rule they admitted him to membership. Then he attended his first communion. Two or three weeks after he came to the missionary, he asked that he might have a blue ribbon put in his coat to indicate that he was a total abstainer. But the missionary said, "Hobeana, what do you want with the blue ribbon? You say you can't give up your native beer."

"Oh," he said, "To think that I am a child of God; that I have come to the table of the Lord and can't give up a little thing for Christ's sake—can't give it up for Him Who has done so much for me! I said that my teeth were gone and that I could not get on without my beer; but I am old and I can't get on without my sleep, and I can't sleep at nights when I think that I can't do this thing. Can't give up a thing that I love when He has done so much for me. * * * Yes I can do without it. Now get the ribbon quick. I want it in this buttonhole, so that all the world may know that Hobeana can do this thing for Christ's sake." Surely Hobeana could testify there is power.

The Bulu, who has become a member of the Tribe of God, soon learns that all his struggles to keep the law are unavailing without the power of God in his heart. He learns another truth, that "a man is not justified by the works of the law but by the faith of Jesus Christ" and realizing that he it not under law but under grace he begins to "serve in newness of the spirit and not in the oldness of the letter."

He learns a new tying and in keeping that he pours out the devotion of his heart to his Lord and Master Jesus Christ, Who said, "Ye are my friends if ye do the things which I command you." And "If ye keep my commandments ye shall abide in my love." Thousands of the Bulu people have learned this secret of abiding and are safe in the shelter of His love.

Junior Study--African Adventures

CHAPTER FOUR.

By Mrs. J. P. White, Albia, Iowa.

AN ADVENTURE WITH DWARFS.

The school in the village of Akulu had closed. The next day the older boys were preparing to go to the villages round about to teach vacation schools. Little Mejo presented himself to his father and said: "I am going with Assam when he goes to teach in the school at Mekok. Some boy must go with him and I must be that boy. I told Mr. Krug this morning that I must be that boy and now I tell you."

"How do you mean—you *must,*" said Akulu. "Who has tied you to this journe y? When I look at you I see you but a child and not yet a person to go on long journeys."

"No one has tied me, but my own heart has tied me. I see that for a person of the tribe of God, even if he is no more than a child, there is work to do."

"I hear," said Akulu, "and I agree. Because I want a boy of mine if he must be a Christian to be a Christian with courage."

Two days later very early in the morning, the friends gathered at the school to have a little farewell meeting. They sang hymns and prayed and then Mr. Krug, the missionary, gave them a nice talk. Mejo's mother sat there but she could not sing. There was an ache in her heart; she could not hear what was being said. Her mind was wholly taken up with thoughts about her boy. He was going far away from home to face many dangers and she was thinking, "Where will my boy sleep tonight?" "They say there is a great river to cross on that journey, ah, God, do not let him drown in that river, I have no other son." "Will the women of that town give him give him good food to eat?"

But the time had come for the boys to go and putting their loads upon their backs they started off as the people shouted after them, "Walk well, walk well, God keep you."

Assam and Mejo knew that they must sleep four nights on the way and they decided to go with Obam and his companion to spend the first night with the little dwarfs. When the boys came to the clearing, no human being was in sight but there were little shelters of leaves, and fires burning, in the midst of the clearing, many fires and upon forked sticks about the fires hung the meat of monkeys, drying.

The boys knew that the dwarfs were hiding near, peeping at them from behind the large trees of the forest. The headman of this group of pigmies was called Be. He knew Obam, the teacher, and came out to greet him. He hoped that the boys had some goods in their packs which they would trade for dried monkey meat. But Obam told him that the packs contained nothing but their blankets, books and slates. He told Be that he had brought him some of the words of God, but Be said he had no use for those words. He wanted rum and cloth, and beads and iron pots. Obam said he had not come to trade, but

A PRECOCIOUS PRINCELING.
"Of such as this one."

that for two months he would open to them the wisdom of God.

Now pigmies do not settle down and live in one village but go from one place to another. Be said to Assam, "We rise and go away from this place tomorrow."

"Where you go I will go," said Obam.

"And sleep where we sleep?"

"As you say."

"And eat what we eat?"

"Certainly."

"Since I was born," cried out Be, "I never saw a son of your father's tribe that would endure these things. What new customs people begin to have."

That night when the moon was bright the dwarfs began to drum on the drums and to dance. Some distance away were Obam and his companions. They lighted their lantern, then they beat on a little call drum. The boys began to sing hymns. The dancers heard the singing and came a few at a time until the whole crowd was gathered about the lantern and the singers. Then Obam preached them a little sermon telling them about God. It was time to go to bed and the four Bulu boys went to sleep in the palaver house.

The next morning Assam and Mejo continued their journey. On the fourth evening they drew near to a river. The village was on the east side of the river and they were on the west side. There was no canoe to take them across. The people of the village were dancing and drumming and although Assam shouted himself hoarse he could not make any one hear.

Little Mejo felt quite afraid as he thought of night approaching, but Assam bravely set to work to make a fire and cook supper. After they had eaten they lay down to sleep with no protection except a fire to frighten away wild animals. But they were protected by the God of Israel Who never slumbers nor sleeps and they slept as peacefully as if they had been in their father's town. In the morning a ferryman came and took them across the river. They trudged on eastward and just when the "sun was in the middle" they came in sight of the village of Mekok.

The people began to run out to meet them. Women left their work in the gardens. "They have come, they have come. Now we believe the word of Asala."

When Asala heard the shouting she ran as fast as she could and when she saw her brothers she embraced them lovingly at the same time asking all kinds of questions about her mother and the friends at home.

Efa the head man of the village received them kindly and ordered that a chicken should be cooked for them. He was glad to know they had brought some white man's medicine along with them. He told them of the preparations that had been made for their coming. How the boys had built the large school house, how they had made the seats out of logs. Then he sent them to the new house which had been built for the teachers, a house containing two beds and a house that had in it a white man's window.

Weary from the long journey the two young adventures went to sleep. Tomorrow their great experience would begin.

HOME MISSION STUDY

"The Road of Strong Hearts"

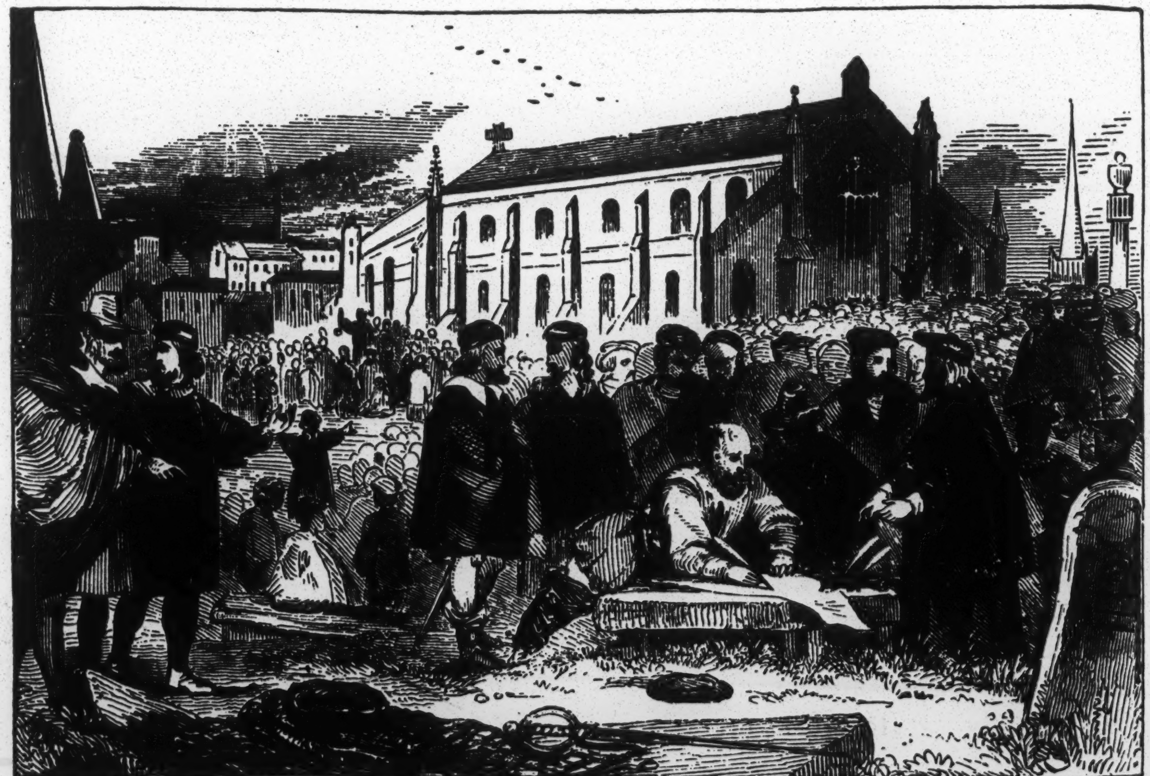
CHAPTER FOUR.

BY MRS. T. C. ATCHISON, LAWRENCE, MASS.

MARTYRS OF THE COVENANT.

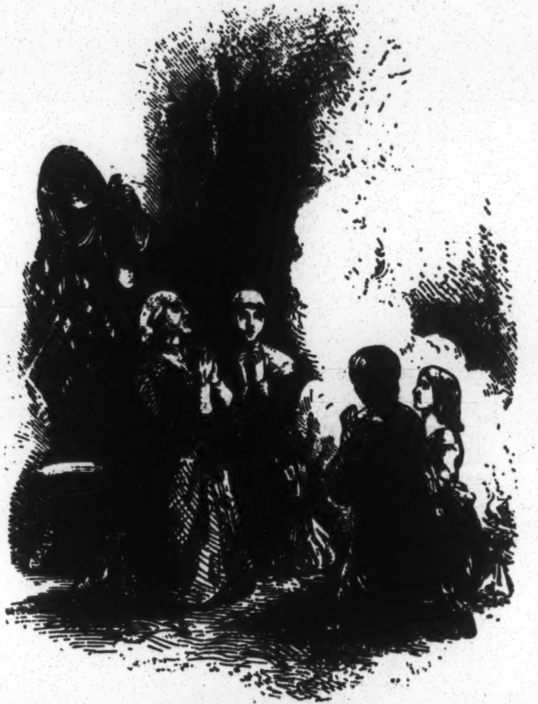
COVENANT, IN ecclesiastical history, denotes a contract agreed to by the Scotch, in the year 1638, for maintaining their religion free from innovation. In 1581, the general assembly of Scotland drew up a confession of faith, or national covenant, condemning Episcopal government, under the name of heirarchy, which was signed by James I, and which he enjoyed on all his subjects. It was again subscribed in 1590 and 1596. The subscription was renewed in 1638 and the subscribers engaged by oath to maintain religion in the same state as it was in 1580, and to reject all innovations introduced since that time. This oath, annexed to the confession of faith, received the name of Covenant, as those who subscribed it were called Covenanters.

Solemn League and Covenant was established in the year 1643 and formed a bond of union between Scotland and England. It was sworn to and subscribed by many in both nations, who hereby solemnly abjured popery and prelacy, and combined together for mutual defence. It was approved by parliament and assembly at Westminster, and ratified by the general assembly of Scotland in 1645. For the above facts we are indebted to Bucks Theological Dictionary. If any of you can secure



THE NATIONAL COVENANT.
Signed in Greyfriars' Church-yard, Edinburgh, 1638.
—From the Ten Years' Conflict.

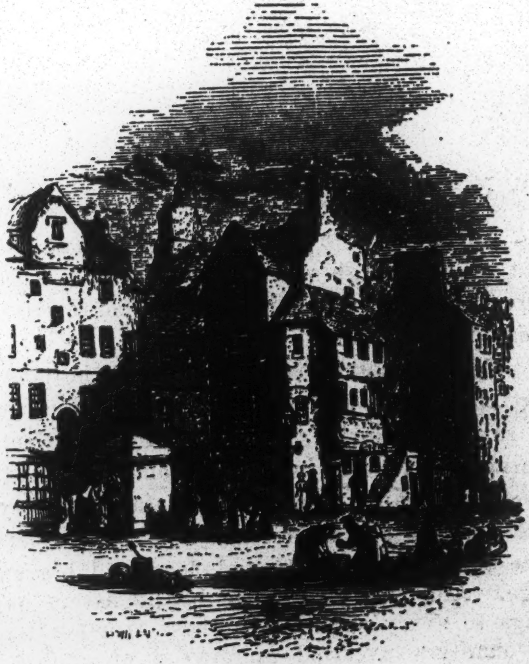
the corrected edition published in 1873 and look at the pictoral illustrations of the Persecution, Inquisition, Massacre, Reformation and Martydoms, you will have a vivid conception of what it meant to be "Martyrs of the Covenant," and realize more fully than ever before the tremendous cost of our religious freedom.



COVENANTERS IN A CAVE

The Christian church has abounded with martyrs, men and women who were willing to lay down their lives and suffer death for the sake of their religion. History is filled with surprising accounts of their singular constancy and fortitude under the cruelest torments human nature was capable of suffering. In the beginning of this study our attention is called to the wonderful testimony of Isabel Alison in the Edinburgh prison. "So I lay down my life for owning and adhering to Jesus Christ, His being a free King in His own house, and I bless the Lord that He ever called me to that. I have looked greedy-like to such a lot as this, but still thought it was too high for me." Rejoicing in martyrdom, think of it! "No Perpetua or Felicitas," says our author, "no Polycarp or Cyprian in the early days of Christianity ever went to torture and death more radiantly serene that the martyrs of the Covenant in Scotland and in Ireland under the Stuarts."

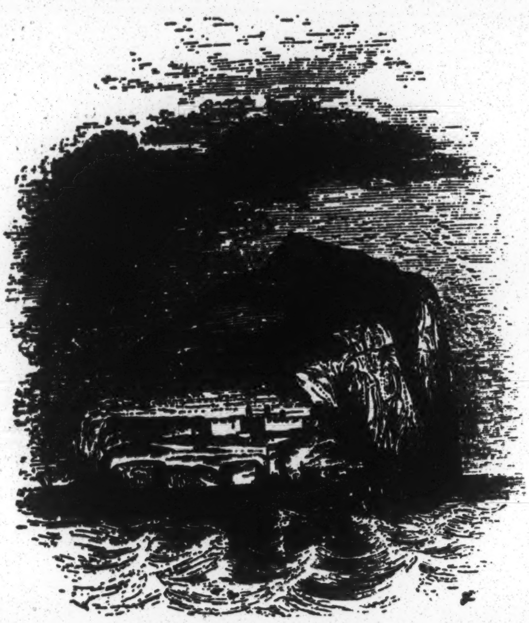
When we peruse the accounts of the martyrs in England, and Ireland and Scotland and France, and behold these lands drenched with the blood of Protestants and see through the pages of history these people of God murdered by the thousands, persecuted, imprisoned, tortured, drowned, driven like swine to perish in the mountains, and subjected to almost every conceivable cruelty and torture, well might we pause to consider the depravity of mankind and note with shame what human beings are capable of when influenced by bigotry, superstition and prejudice. It has been computed that fifty millions of Protestants have at different times been the victims of the persecutions of the Papists and put to death for their religious opinions. Whether this com-



KNOX'S HOUSE

putation be correct or not, this we do know, religious freedom has been purchased at too great a cost not to value it as one of our most precious possessions and guard it as one of our sacred treasures

This chapter, "The Road of Strong Hearts," deals chiefly with the Protestant exiles from Great Britian during Stuart times and later who came to this country when the treatment of dissenters became unbearable. From the Scotch Colony in the Irish province of Ulster came most of the early Presbyterians, settlers in Pennsylvania, Maryland and Virginia. The various branches of the Presbyterian Church derive their origin historically from the Reformed Church of Scotland. Even before John Knox entered the arena Patric Hamilton, a pupil of Luther, preached the Protestant doctrines in Scotland and was rewarded for his zeal by martyrdom in 1528. Among his followers was Wishart, who pursued a similar career and met the same end. After him came Knox, that brave and masterful character who lived long enough to secure the prevalence of the Protestant religion throughout Scotland and the final overthrow of the Church of Rome. He left the Presbyterian Church both in doctrine and government the dominant religious power in his native land. Attempts were made to overthrow Presbyterian influence by substituting in its place the Episcopal Church which brought many conflicts and disturbances. You are familiar with the story of the brave men and women who gave their lives that religious freedom might prevail. We of Presbyterian faith, largely of the Scotch-Irish stock, must linger very reverently at the missionary milestone erected when these immigrants landed in America. How grateful we should be that they were men and women of inflexible will, with a high regard for education and an intense attachment to the Word of God. In the words of Van Dyke, which will apply to



BASS ROCK—A MODERN PATMOS.

. A prison place in the Frith of Forth at the foot of Edinburgh where for conscience sake were confined numbers of non-conforming Presbyterians and Covenanters.

"We need not borrow the idea of the poet, that mind gives the charm to scenery, but we do say that spirit, the spirit of patriotism, courage, intellect, and religion combined, gives new beauty to nature and stamps poetry and meaning and immortality on what otherwise were often a cold and dead and barren page. And this charm, we boldly assert belongs to every spot where these true-hearted Covenanters wrestled or prayed or suffered or wandered or died.

"There is one spot, very remarkable in itself, to which the touch of the feet of these men has added a deep supplemental interest; we mean the 'Bass Rock.' No one object more arrests the senses, stirs the imagination and so stands out insulated and alone, as that deserted and ancestral stone of ocean * * * Such was the Bass, most romantic of prison-houses."

these people as a whole as well as to the illustrious Makemie:

"To thee, plain hero of a rugged race,
We bring the meed of praise too long delayed.
Thy fearless word and faithful work have made
For God's Republic firmer resting place
In this New World, for thou hast preached the grace
And power of Christ in many a forest glade,
Teaching the truth that leaves men unafraid
Of frowning tyranny or death's dark face.
Oh, who can tell how much we owe to thee,
Makemie and to labor such as thine
For all that makes American the shrine
Of faith untrammelled and of conscience free?
Stand here, grey stone, and consecrate the sod
Where rests this brave Scotch-Irish man of God."

Francis Makemie was the first Presbyterian preacher who ever held forth in the colonies. This brave pioneer was abundantly used of God in planting the kingdom of Christ in the new world soil. Born of Scotch parents in County Donegal, Ireland, grew up amid the hardships and persecutions of the Presbyterian folk, a witness of the great wrongs they suffered. He saw garrisons placed in the houses of Presbyterians to prevent services from being held in church or home. He saw his own beloved pastor expelled from his pulpit and many others driven out, forbidden to baptize or to preach. He saw dragoons go forth to hunt down the Covenanters like wild beasts while in Glasgow as a student. He was familiar with the dark times that record the murder in twenty-seven years of about eighteen thousand men and women who refused to recant and sealed their testimony with their life's blood. Even in such times as these he applied to the Presbytery of Laggan in Ireland as a candidate for the ministry. He was commissioned by the Presbytery to go to Maryland in response to the call from that colony for a minister shortly before its dispersion by official violence. He began his work as a minister in America at Rehoboth. On the bright southern Sabbaths, the Colonists from all the country around gathered together with great joy in their hearts to hear once more the Word proclaimed by a preacher of their own faith. McKemie was a speaker of power, a man of pleasing personality, one who fed hungry souls with the Truth of God, and taught his hearers to love and reverence the Holy Scriptures for which so many of their countrymen had given their lives. He was not only an able preacher, but excelled as an organizer, gathering together the brethren of his faith and forming the first Presbytery in the United States.

He became the champion by voice and pen of Presbyterianism. He prepared a Catechism for the instruction of children, and was the author of other books of a religious and civic type. He was an advocate of free public education in the colonies. After twenty-five years of service in America he was called to his reward. This much loved and honored servant of God had traveled along "The Road of Strong Hearts" blessing and helping all along the way.

After the time the ministers were forbidden to preach and baptize, were driven from their pulpits in the home country, these persecuted people organized a system of societies meeting for prayer, meeting in "deserts and mountains and caves of the earth" until the overthrow of the Stuarts brought them liberty of worship. During that time many families had come to this land and brought with them their system of praying societies.

It was to these societies the Rev. John

Cuthbertson was sent in 1751, landing in Delaware. This brave, strong-hearted man may well be given an honored place in ecclesiastical history as an able minister of the Gospel and pioneer worker, and as a missionary in the then new and undeveloped country. We are told his missionary circuit was large, extending over a goodly portion of territory in southeastern Pennsylvania, including a number of points on either side of the Susquehanna as far south as Gettysburg and York. This circuit he made more or less frequently for twenty years. He also made visits into the state of New York, and as far as Rhode Island and westward as far as Pittsburgh. There were no meeting houses on this circuit for years. The meetings were held in a tent pitched in a grove and consisting simply of a small elevated platform for the minister where he could be seen and heard by all, a board nailed against a tree supported the Bible, a few rude benches served for seats, and some boards over head protected the minister from the sun and rain.

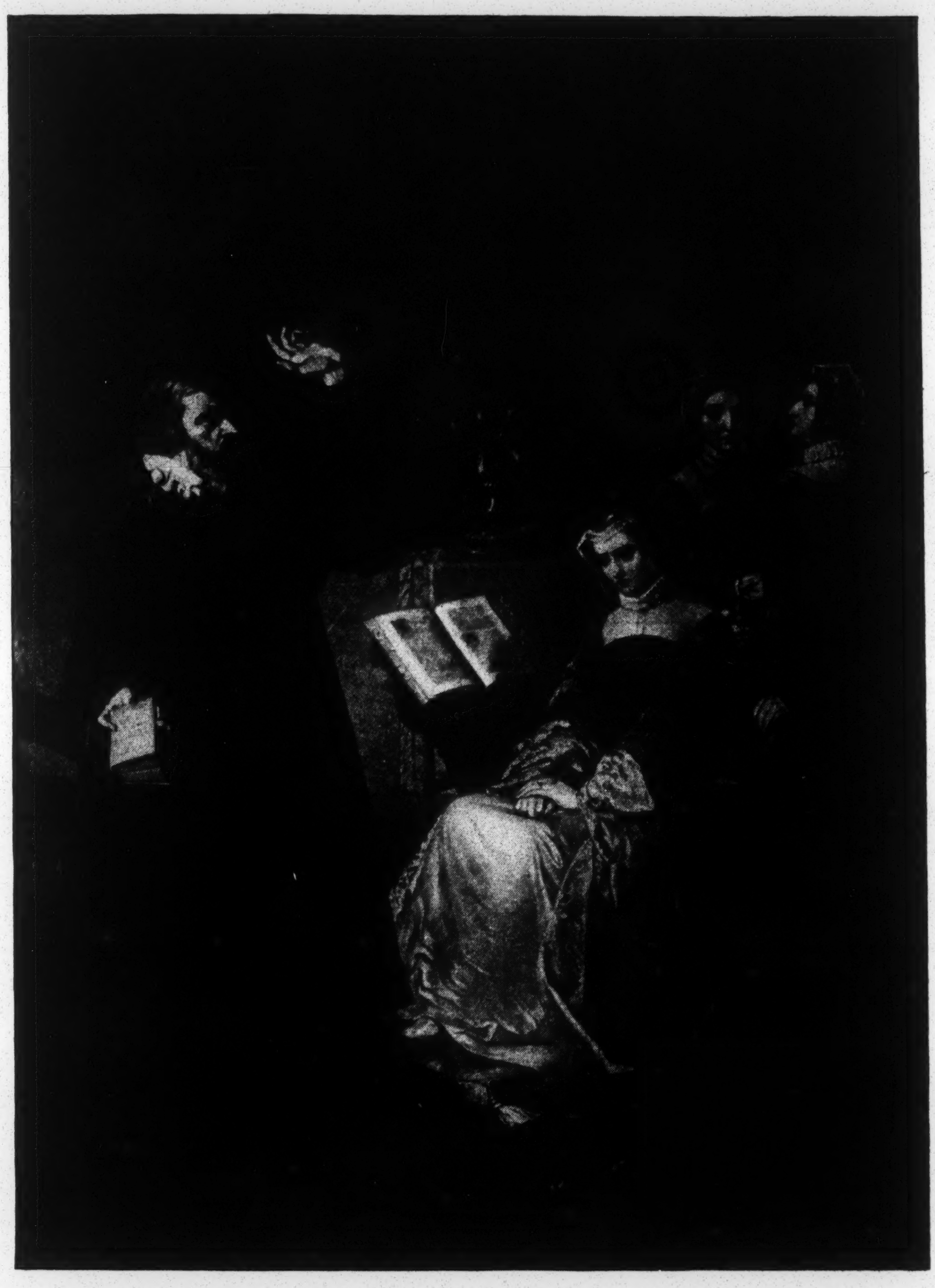
For thirty-nine years Cuthbertson labored among his people, traveling through unbroken forests, crossing streams without bridge or boat, doing most of his studying on horseback and getting food and lodging as he could. During these years he preached on 2452 days, baptized 1806 children, married 240 couples. By the help of two other ministers and some whom he had ordained, he organized a Presbytery. As United Presbyterians we owe a great debt to this man of God who labored so long and valiantly, and one who did not fail to emphasize the power of the Word and to give to the Holy Bible due reverence as he pointed them to that "Perfect Rule the Truth of God," for which so many of their countrymen had given their lives. He was not only an able preacher but an author as well. He ably championed Presbyterianism by voice and pen, and advocated free public education in the colonies. A truly busy life he led for twenty-five years and left to his followers an example of what great things can be accomplished by one consecrated life.

Another life well worthy of study is that of Daniel Baker, a pioneer evangelist of the Southern Presbyterian Church, who was wonderfully used by God in the conversion of sinners, having led to the foot of the Cross more than 2500 persons. As an educator he ranked high. He established a Christian college at Huntsville, Texas, and was instrumental in the conversion of 20,000 persons.

TWO BROTHERS WITH A MISSION.

Like mountain peaks rising high above the earth and reflecting the light of the natural sun, the subjects of our sketch rose high above the darkness and sins of their day and reflected the glorious light of the Son of Righteousness by their lives of faith and deeds of holiness. Trained in a godly home, faithfully instructed in the Word, strengthened in character by enduring hardships and overcoming difficulties, impressed with the conviction that God had a work for each of them to do they went forth to answer the call and fulfill their life's mission. We are told that "Piety and a spirit of independence were their only heritage." The study of their ancestors, however, reveals the fact that for three generations their forefathers were clergymen in the Church of England, all men of strong character who stood fearlessly for the right although imprisonment and persecution awaited them.

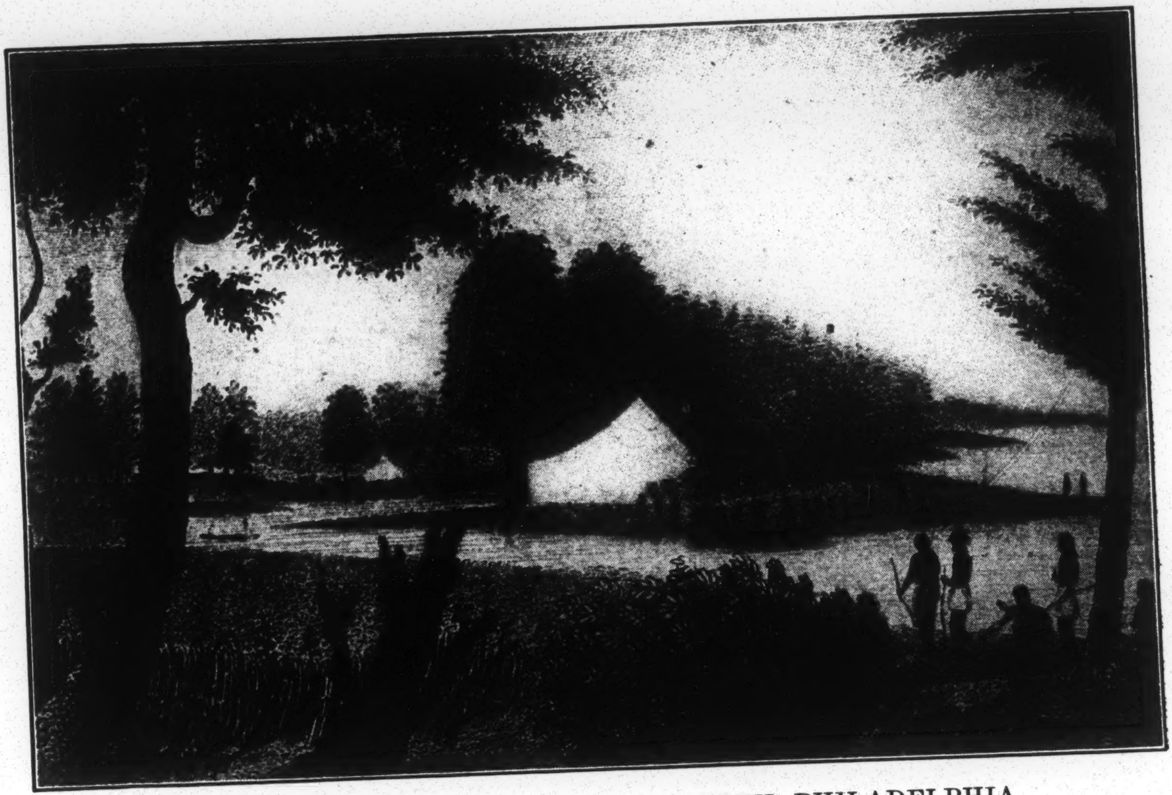
"One mass is more fearful unto me than if 10,000 armed men, were entered into the realm to suppress the holy religion," said John Knox when Mary Queen of Scots attended the first mass after her return from France to Edinburgh, 1561.



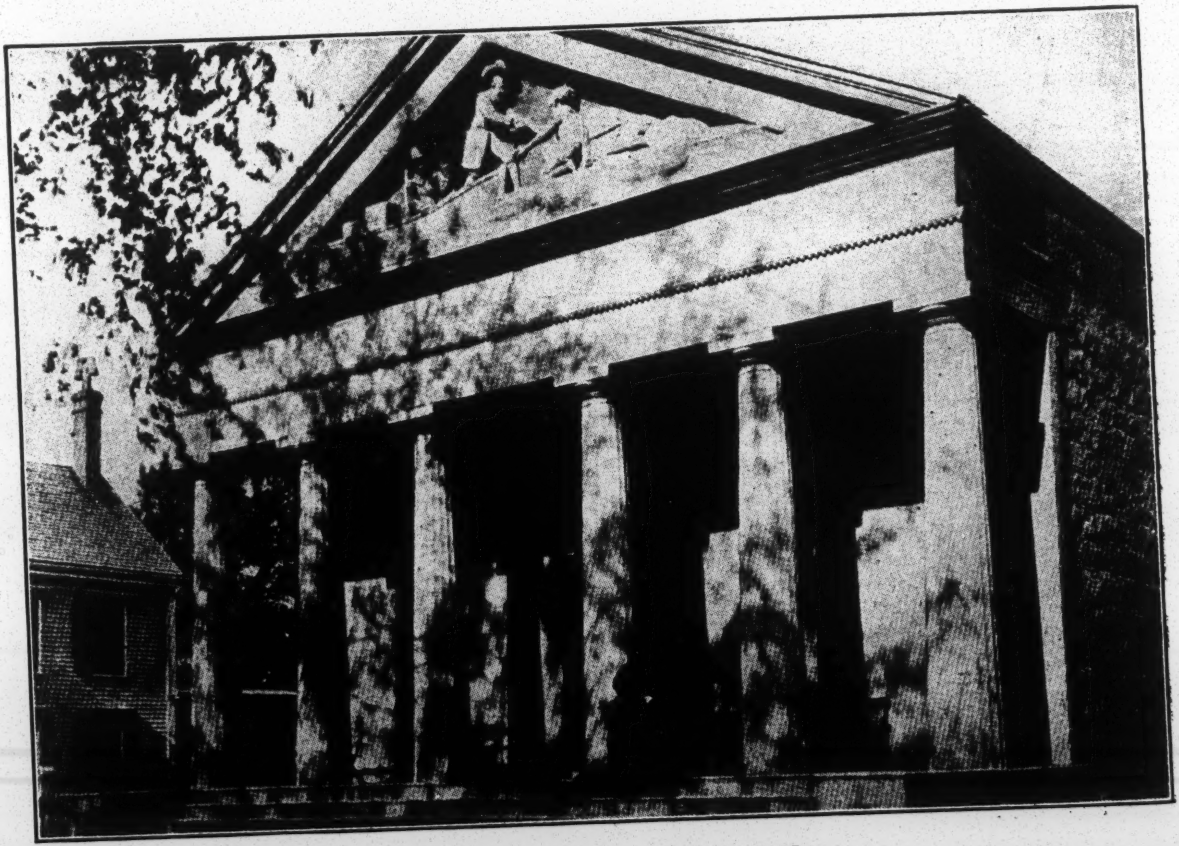
INTERVIEW OF JOHN KNOX WITH MARY QUEEN OF SCOTS.

Mary Queen of Scots. "What have you to do with my marriage? Or what are you in this commonwealth?"

Knox. "A subject born within the same, madam, and albeit I be neither earl, lord, nor baron in it, yet has God made me (how abject that ever I be in your eyes) a profitable member within the same. Yea, madam, to me it appertains no less to forewarn of such things as may hurt it, if I foresee them than it doth to any of the nobility; for both my vocation and conscience require plainness of me."

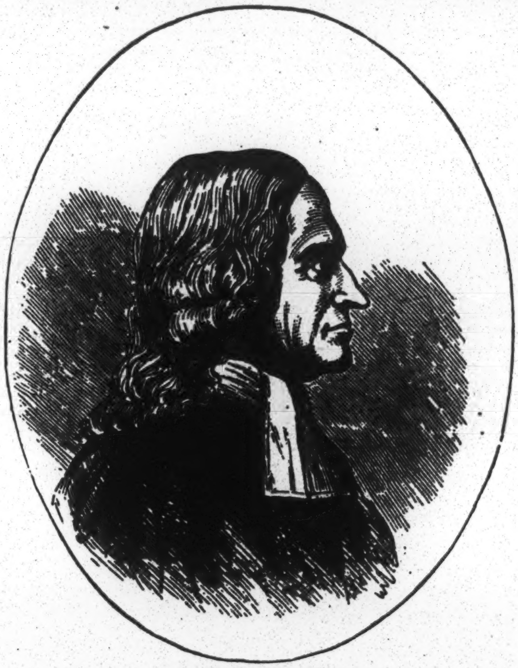


THE LANDING OF PENN AT DOCK CREEK, PHILADELPHIA.



PILGRIM HALL, PLYMOUTH.
Filled with Pilgrim relics.

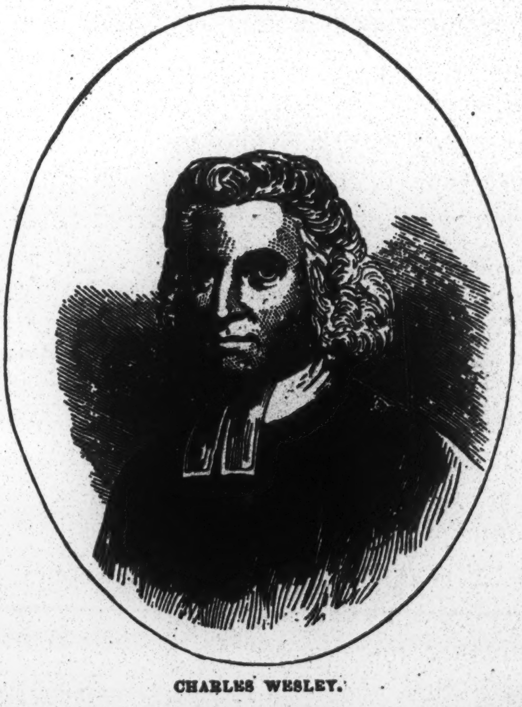
Their mother was the noble Susanna Wesley, noted for her piety, her intelligence, her executive ability, her strength of will, and her desire to make the most out of life for those who came in touch with her gracious influence. From such a parentage came an equipment for life's work not to be computed by ordinary standards. 'Tis true material resources were lacking, but our two brothers with a mission managed to secure an education by much stint and hard laborious work in Christ Church College, Oxford, England.



JOHN WESLEY.

It was there the "Holy Club" was formed for the study of the Word for self-examination and prayer. It was there the name of contempt "Methodists" was given to these brothers and their friends by the taunting students. Even as the name Christian was given in contempt in the olden time to the followers of Christ and grew to be a term so precious, so the epithet "Methodists" given to these brothers became one of great honor and distinction. From this little society composed of a number of earnest young men among whom we find John and Charles Wesley, has come the great Methodist Episcopal Church.

This Oxford movement was the starting point of a remarkable religious revival. "John Wesley was the organizer, Whitefield the orator, and Charles Wesley the poet of the movement." At the time this society was formed it is said that the whole kingdom of England was tending fast to infidelity. Christianity was a subject not of anxious inquiry, but of mirth and ridicule. Gambling, racing, intemperance were the amusements of all classes. Crime was prevalent on account of the hardening of the public conscience by frequent executions. The state of the prisons was fearful beyond description. We are told "Even the clergy were a worldly, selfish and dissipated set of men, in general, who knew more about card playing, fox hunting and theatre going than about the truths and duties of Christianity."

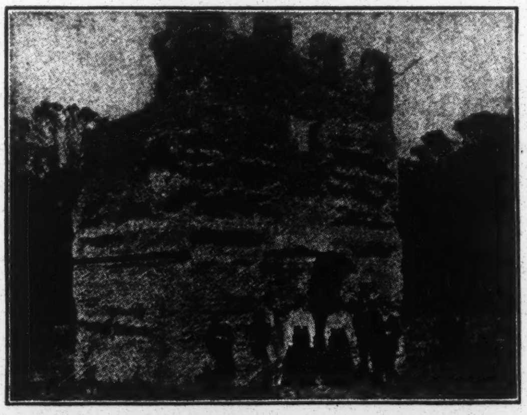


CHARLES WESLEY.

To stem this torrent of evil we have every reason to believe these Methodists under the leadership of John Wesley and his allies in this reform movement, were wonderfully used of God for this worthy purpose. The sick, the poor, and those in prison, also, tasted the fruits of the labors and benevolence.

WHERE WESLEY PREACHED.
Wesley's oak at Frederica.

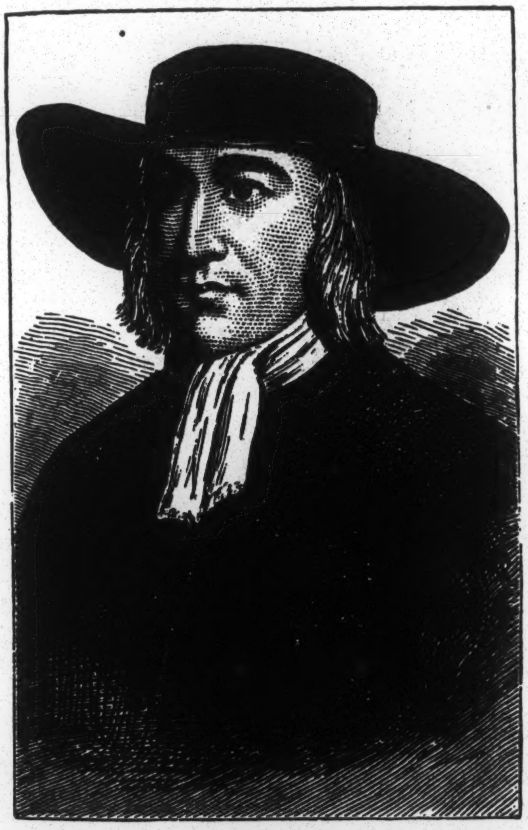
Some years after becoming ministers of the Anglican Church, the Wesley brothers were asked to go as missionaries to Georgia. The accepted the call and came over with Geo. Oglethorpe and his new colony of three hundred in 1736. Part of these were Moravians, and nearly all were people of deep piety and fervent spirit. Ridpath in narrating this event says: "First among them, first in zeal and first in the influence which he was destined to exert in aftertimes, was the celebrated John Wesley, the founder of Methodism. Overflowing with religious enthusiasm he came to Georgia, not as a politician, not as a minister merely, but as an apostle, to lead the people to righteousness, to spread the gospel, to convert the Indians, and to introduce a new type of religion, characterized by few forms and much emotion; these were the purposes that thronged his lofty fancy." He was, however, doomed to much disappointment. The mixed people of the new continent could not be moulded to his will. He and his brother Charles left the colony and returned to their native land. After their return to England, they continued their reform work in England and their zeal and success constantly attracted more of the public attention, and increased the number of their converts. No preaching like theirs had ever before been heard in England. Their purpose was to arouse the consciences of the people and convince them of a new life and a regenerated nature, in order to escape future perdition. The earnestness and sincerity with which they preached produced results. They established congregations in various parts of England. John Wesley was a great itinerant. He traveled at the rate of 5000 miles a year until he was sixty-nine, and he continued to preach until his eighty-eighth year. Their writings, too, were in demand. We are told John Wesley gave away over £30,000 he had earned by his pen. Charles wrote over 6000 hymns, many of which are still favorites in the hymnals of today. "Thus," says our author, "Methodism was preached and sung into existence."



GEORGE OGLETHORPE'S ANCIENT STRONGHOLD.
"All that is left of it."

It is interesting to follow its introduction into America, the pioneer work of Whitefield, of Embury, and Captain

Webb, and the call of Asbury, his ready response, of his preaching to great masses of peoples wherever they might be found, and the rapid growth of this denomination under his ministrations, the strenuous and successful labors of the first American Bishops, Asbury and Coke. Our "Two brothers with a mission," each of whom lived a life "on ages telling" earned well the commendation: "Well done, thou good and faithful servant."



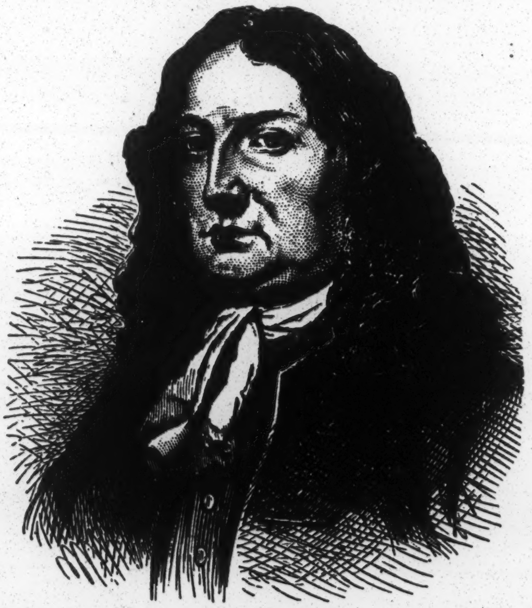
GEORGE FOX.

FOUNDERS OF OTHER RELIGIOUS BODIES.

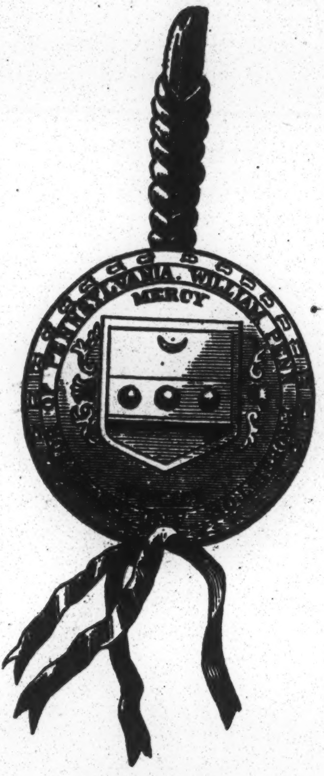
The day is past when we are not willing to see and acknowledge in other Evangelical denominations the excellencies of the practices and beliefs that have fitted them to gather together those who have a kindred feeling and join them together in a denomination for the growth of the spiritual graces of their members and the extension of the kingdom of Christ. Today we magnify those things on which we can agree, and suppress, with Christian tact, our differences. With unity of spirit, we emphasize great principles for which the denominations stand, lest we might forget their importance to the purity, the stability and the life of the Church of Christ on earth. In our study of the founders of other religious bodies, we are given the names of four distinguished leaders who have traveled along the "Road of Strong Hearts," gathering great companies as they steadily pressed onward, removing the obstacles encountered in the way, and preparing a safer path for those who were to follow.

Among the number we find the name of George Fox, founder of the "Quakers," or as they call themselves, "Society of Friends." Fox was born at Drayton in Leicestershire, England, in the year 1624. He was the son of a weaver who was a devoted member of the Established Church. Fox, who seems to have been by nature of a pious turn of mind, received a religious education. His occupation in his youthful days was that of a grazier. We are told "While tending his sheep in solitude and silence, his thoughts dwelt upon the state of religion around him." He came to the conclusion that worldliness, formality and vanity were the chief characteristics of the religion of his day, and at the age of nineteen he felt convinced that he had received a divine command to "separate and exclude himself from the wicked world, and devote his time to spiritual exercises." Accordingly for five years he led a wandering, unsettled and lonely life. At the end of that period, he began to preach his peculiar doctrines. He first held forth at Manchester and in a few years, by his zeal and earnestness, gathered around him a great body of followers and a considerable number of itinerant preachers like himself, who zealously promulgated his doctrines. Among his converts we find the names of Edward Burrough, Robert Barclay and William Penn, who need no introduction to the readers of our Women's Missionary Magazine.

Seven years after Fox began to preach, seventy-three preachers had followed in his footsteps. Fox and these fellow preachers spoke wherever opportunity offered, sometimes in churches, sometimes in barns, sometimes in marketplaces. Margaret Fell, the wife and afterwards the widow of Judge Fell, who subsequently married George Fox, opened her house at Swathmore Hall to these preachers, and probably contributed largely to the common fund from which their expenses were paid. Persecution became the portion of Fox and his followers. Fox's teaching was primarily a preaching of repentance. It had certain marked peculiarities, especially his insistence on the universality and sufficiency of the light of God's Spirit. Fox protested against slavery and war, declared the taking of oaths forbidden by Christ, would show reverence to none but God, nor call any individual by the plural "you," a term at that time much used in flattery; he called on the people to separate themselves from the world and seek salvation in Christ. Such teaching and such views brought Fox and his friends into direct conflict with all the religious bodies of England, and brought him and his followers into heavy persecutions, and he spent many years in foul English prisons. Even in America, "The Land of the Free" Friends were whipped, imprisoned, and branded for their beliefs; some were even hung.



WILLIAM PENN.

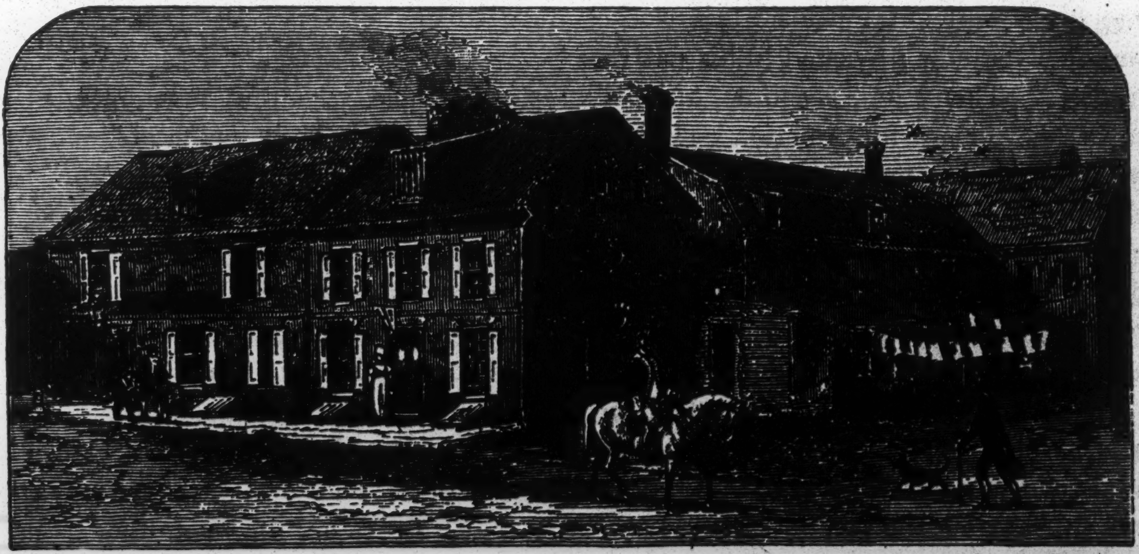


THE PENN SEAL.

Quakerism spread throughout Scotland, Ireland, Wales, Norway, France, Germany, Australia, and New Zealand. Beyond question the most interesting event in connection with Quakerism in this land is the foundation by Wm. Penn of the colony of Pennsylvania, where he hoped to carry into effect the principles of his sect. "To found and govern a colony without armies or military power, to reduce the Indians by justice and kindness to civilization and Christianity, to administer justice without oaths, and to extend an equal toleration to all persons professing theism." Such was "the holy experiment" as Penn called it, which he tried, and which seemed as if it was destined to put Quakerism to a practical test. We are familiar with the result, and the "Society of Friends" and their ideals have ever since that time held a warmer place in the hearts of the Christian people of America.

There are so many interesting features in the life of Fox and the "Friends" that we hardly know where to draw the line. Their name is of interest, taken from the third Epistle of John 1:4. "Our friends salute thee, etc." The term Quakers was given as one of contempt because their voices in speaking were tremulous, and another reason was because Fox once bade a Justice quake before the Lord. Their position on the slavery question, their deference to women, their views on the sacraments, their peculiarities in dress, and manner of living in the early days, and the philanthropies which they have promoted, and the humanitarian movements to which they have given their help and Christian influence, are all topics of interest in connection with the study of the life and work of the founder of the "Society of Friends."

Our next sketch has to do with the founding of a sect known as the "Christian Church," "Disciples of Christ," or "Campbellites." It was near the beginning of the past century, during the years following the Revolution when Christianity was at a low ebb, and the spirit of lawlessness which usually follows a great war was abroad. It was a time when infidelity with its debasing influence had gained a strong foothold in many of the educational institutions. Intemperance was prevalent among all classes; even the clergy and other religious leaders were not free from this degrading habit. Lyman Bucher and other writers have invested in their accounts the shameful record of ministers becoming drunk at ordinations and of many among the number being habitual-



FIRST BRICK BUILDING ERECTED IN PHILADELPHIA—GIVEN BY MR. PENN TO HIS DAUGHTER.

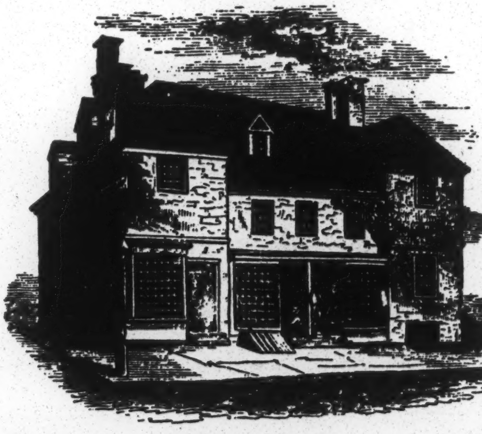
ly intemperate. While liquor flowed freely, the spiritual life of God's people could not be in a healthy state. To make matters worse, a Bible famine was one result of the stoppage of trade with England. To meet and combat the deadening influence of these conditions there was inaugurated a great revival movement which spread in the form of camp meetings over a large part of the country then settled, beginning in Kentucky and Tennessee. With this movement was allied the people who afterward became the sect founded by Thomas Campbell and his son Alexander.

Thomas Campbell was born in 1763 in County Down, Ireland. His father, Archibald Campbell, was in his early life a Roman Catholic, but later decided this belief was not in harmony with the teaching of the Bible, and united with the Church of England. His son, Thomas, thinking the worship of that church too formal, connected himself with the Seceding or Covenanter Branch of the Presbyterian Church. The son, like the father, displayed an independent mind which, with his tenacity of purpose, and his sincere love for the Bible were his equipment for his life's work. For some years he preached in his native country. Then on account of his health, he came to America. Being pleased with his new surroundings, he sent for his family. The family under the care of Alexander, the eldest son, set sail for the new land, but the vessel was wrecked. It was necessary in conseq uence, for them to tarry almost a year in Glasgow, where Alexander studied in the University, thus being better prepared for the work which lay before him. In the meantime the father who had become minister to a scattered flock in Washington Co., Pennsylvania, had been touched by the lack of spiritual care suffered by the members of various religious bodies, of whom there was not a sufficient number to form churches of their own faith. In the largeness of his sympathy, he invited these scattered believers to partake of the Lord's Supper with his flock. For this act he was disciplined and finally obliged to withdraw from the ministry of his denomination. He began preaching in private homes or in groves, to those who shared his convictions. These hearers soon organized themselves into a body which at first was called "The Christian Association of Washington, Pa." To Thomas Campbell was given the task of preparing the statement of principles, and the rules by which the organization should be governed, the tenor of which is found in the following taken from his "Declaration and Address." "Our desire for ourselves and our brethern would be, that rejecting human opinions and inventions of men as of any authority, or as having any place in the Church of

LANDING OF WILLIAM PENN AT PHILADELPHIA.

God, we might forever cease from further contentions about such things, returning to and holding fast by the original standard, taking the Divine Word alone as our rule."

About this time the Campbell family arrived in America. Alexander Campbell entered heartily into his father's plans, and owing to his greater talents for leadership soon became the active head of the movement. The father lived to see a great body of disciples pledged to the system he inaugurated, closing his career in 1854. The starting point of this association was the essential nature and importance of Christian Unity in the Christian Church, but ere ten years had gone by, they had adopted the doctrine of immersion of adults as the only mode of baptism, and as the only means by which men could obtain remission of sins, and other leading doctrines which they now hold were from time to time approved and adopted by these followers of Christ. Contrary to the avowed purpose of this body of believers, the doctrines to which they hold so tenaciously savor strongly of creedism. The many educational institutions, hospitals, homes for the aged, homes for the orphans, and other benevolent institutions give evidence of the sincerity and worth of this denomination to the cause of Christianity, and their philanthropic efforts for the good of humanity have won for them a name and a place among the churches of America that are pushing forward the Gospel chariot. This denomination numbers their communicants today at 1,177,792.


PENN'S HOUSE.

Another character of some distinction in religious history, noted in our lesson, is that of the "Honest Brickmaker," the founder of the Evangelical Association, Jacob Albright. He was born in the year 1759, near Pottstown, Pa. When a young man he went to Lancaster County, and engaged in the making of brick and tile. Though brought up in the Lutheran faith, he had never taken much interest in religion until the year 1790, when he lost several children by death. He gave heed to this call from the Master, and sometime after was converted through the efforts of Adam Reigel, a lay preacher. Soon after his conversion, he united with the Methodist Church. He found this church congenial, but left it to become a preacher among the Pennsylvania Germans. The Methodist Church at that time believing it would be only a matter of time until the German language would be extinct in this country, did not deem it advisable to take up work among these people. Albright's converts were numerous, but were widely scattered over the country. He knew they must be held together by some sort of an organization if they were to be kept from falling away, so he began to organize classes in the various neighborhoods, with class leaders to hold regular prayer-meetings. From that time the work began to grow and in 1802 the first large gathering was held at Colebrookdale. This was in the nature of a protracted meeting of the Methodist type. In 1807 the first regular conference of Albright's followers was held, composed of traveling preachers, local preachers, class leaders, and exhorters, twenty-eight in number. They first adopted the name of the "Newly Formed Methodist Conference." Later they accepted the title of "Albright's," by which they were popularly known. Finally it was decided to adopt the name of the "Evangelical Association." After many years had gone by, and this denomination had grown to one of considerable prestige in the religious world, there was a division in the body, and the United Evangelical Church was formed. Albright lived only until his forty-ninth year, but his name is revered as a founder of a movement that has become a power for good, especially among the German speaking people. The Federal Council Year Book for 1917 places their membership standing at 120,387, ministers 1056, churches 1625, again impressing the truth that great movements may come from very small beginnings.

A brief reference is made in our study of "The Road of Strong Hearts" to one who represented the Protestant Episcopal Church in the work of Evangelization in North America. This denomination was especially strong in Maryland and Virginia in the early days. They claim the distinction of sending the very earliest Protestant preacher to the North American Indians, Alexander Whitaker. It was he, it is said, who baptized Pocahontas. In coming to this land he turned his back on position, wealth, friends, and the brightest of prospects from an earthly point of view, that he might "bear the name of God to the Gentiles." The first Episcopal Church was built at Jamestown, Va., in 1610. Today the statistics of the churches place the number of their churches in the United States at 8054, their membership at 1,066,770.

We can only mention a few of the founders of great movements in this land, but sufficient to show the power of one consecrated life ,the ever extending influence of any good movement, and the debt we owe to those stronghearted men and women who have left lasting impress on the religious ideals of our nation. "Hats off" to our religious pioneers. Deserved honor well won.

1. What was the "divine right of kings"?
2. Of what breach of the civil law were the dissenters guilty?
3. How were the "dissenters" treated under the Stuarts?
4. How did the driving out of the Protestants affect the countries they left?
5. What effect did the slaughter of the Protestants have upon crime?
6. How did God use the "wrath of man" to praise Him?

Junior Study--"Bearers of the Torch"

By Mrs. T. C. Atchison, Lawrence, Mass.

"A RUNNER TO NEW MEXICO."

Our story this time has to do with a little Virginia maiden who was not only sweet and gentle, but strong and courageous. As the years went by, she busied herself in the home and became quite capable of managing household affairs; neither was there a lack in the training of the mind and heart that fitted her for usefulness in life and added to her attractive qualities. When grown to womanhood, she became the wife of a young minister who was commissioned to go as a Home Missionary

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to the, then, far away land of New Mexico. A land where the skies are bluer, the sunshine brighter, and the air is balmier than where most of our Juniors live.

The time this little girl lived and labored was about a hundred years ago when the field to which these missionaries were sent, was very, very different from what it is today with its schools and churches, railroads and other good things which we enjoy in these days. To travel to New Mexico then, meant a long and tedious journey, fraught with all sorts of perils and dangers. There were perils of the desert, of thirst, of wild beasts, of treacherous rivers, but most constant and most dangerous of all—of Indians. It was necessary to go over the Santa Fe Trail in wagons. Tourists travelled in large parties so that they could help to defend one another, taking with them if possible, an escort of soldiers, but always scouts and guides. Now, we could make the journey in four days and nights by train. Then, it took two months. While the going was so painfully slow, there was no lack of excitement and stir for our missionaries—Mr. and Mrs. McFarland—were all the time in the midst of danger and peril which beset the Trail. There were many tragic happenings, but they at last reached Santa Fe and began their work. Hard work it was, too, needing brave, loving hearts and much patience. Teaching the children was the most hopeful part of the work. Those poor Spanish-Mexicans were not quite sure they could trust these white folks that had come to live in their midst, but the Virginia Torch Bearer was kind and tactful, and thus won the first pupils with whom to start a mission school. In a little adobe (dried mud) building, with a group of poor forlorn, sad-eyed children — no blackboard, table or desk, only three low benches and an old home-made chair for furniture; with a leaky roof, and all the surroundings miserable was started the school that became the magnificent Boarding School for girls called now The Allison James School, and cleared the way for the coming of many other Christian Schools and Churches in the great Southwestern country.

If these pioneer Torch Bearers could behold today the wonderful results that have come through their seed-sowing in those early days—how it would rejoice their hearts and bring the richest compensation for the great sacrifice they made to carry the Word of God to the needy souls in New Mexico. How would you Juniors like to hear a Mexican boy tell us about one of these Mission Schools?

"I live in New Mexico. I have been to the Mission School. It is a four days journey from home by team. I didn't like school at home. We just played and had fights. Teacher couldn't read much and used to come to school drunk. Mother wouldn't let sister go to school. Mother went to the Protestant School when she was a girl. She says they are the only schools where you can learn anything. Father took me to the Industrial School because mother's teacher told him it was another of those Mission Schools. I tell you we learn lots there. We boys take care of the animals and work in the dairy and in the carpenter shop and we go to the schoolroom and learn our books. We all speak English. I can tell father how to make a roof that will not leak the way our mud roof leaks when it rains. Father says sometime he will get some boards and I can help him make a slanting roof like the roof on the teacher's house at school. I am going to have a garden like the school garden. I wish sister could go to that school. She could learn to cook and sew, and read and write and do anything any girl could do. Every morning I have a lesson from the Bible. The missionaries teach us to pray to God—not to the Virgin Mary and they tell us many things about Jesus. I tell you, I'm proud to go to that school! When I learn enough, I am going to start a school here, so the other boys can have a chance to know something too."

Such boys as the one who told this story will soon be men, and the girls being trained in these Mission Schools, will soon be women. Then they will be the teachers and preachers of their own people. Now is the time to influence them, to win them for Christ, and to train them for usefulness in life. In them is our hope to make this land of ours a really, truly Christian nation. The writer of the Bearers of The Torch says, "When it comes to true manhood and true womanhood, there is no comparison between the graduates of the Mission Schools and the graduates of other schools in New Mexico and for this there is just one reason. The Torch—which is the Word of God—has been held high every day in every mission school and its light has illumined the minds and hearts, and its message has built up strong Christian character in boys and girls who are now men and women doing brave and splendid work—true, honest work for New Mexico."

What the Torch Bearers have done for the poor Spanish-Mexican-Indian people of New Mexico, is being done by our own Torch Bearers who are bravely carrying the Gospel Message to the Mountaineers, the Indians, the Freedmen, and the Foreign speaking people in needy fields of this country. In the years to come, how many of our Juniors will be journeying to some dark corner of this land to light up and save those whose hearts are hungering for the bread of life?

Suggestions for short talks by the Juniors.

1. With what did the early settlers of New Mexico plow the ground?
2. How did they thresh their grain?
3. With what did they reap and how did they gather in their grain?
4. When did New Mexico become a part of the United States?
5. What good law do they have in New Mexico today that takes away from their people one of the greatest evils in our lands?
6. To what people would YOU like to bear The Torch of God's Word?

*WOMAN IN ISLAM.

By M. Hartmann, Cairo, Egypt.

"MEN SHALL have the preeminence above women, because of those advantages wherein God hath caused the one of them to excel the other, and for that which they expend of their substance in maintaining their wives. The honest women are obedient, careful in the absence of their husbands, for that God preserveth them; but those whose perverseness ye shall be apprehensive of, rebuske; and remove them into separate apartments and chastise them." Such, according to the Koran, is God's word upon the relation of man to woman, and the statement is so clear and explicit that the efforts of more refined Moslems to soften it, and in particular to remove from the sacred page the permission to chastise women, have entirely failed. Besides this pronouncement upon woman's inferior position, there is not a word in praise of a loving, and I state these facts at the outset to show what is the spirit prevading the Moslem world in so far as it lies under the ban of the Sharia.

As regards particular regulations, we find that woman is treated not as an individual being of anthropological interest, but as a member of society, with relationships so extraordinarily varied that we must perforce classify them. A simple classification may be made according to family relationship, nationality, social and intellectual standing, the adjustment between these various interests being maintained by the State, which dominates and embraces all the others. In Islam this superstructure is almost, and at all events in principle, the measure of the individual's intellectual outlook. Because in Islam the intellectual life is entirely under the sway of religion, no, of the church, which not merely dominates the religious life but sets the form for every kind of mental activity. The religious law is at once the law for every relationship of the members of the community amongst themselves and with the outside world. This short word of introduction will show that the position of woman in the Moslem world, in so far as it is determined by law, coincides with the position accorded to her from the religious standpoint.

The fundamental principle underlying the Moslem attitude towards woman is "mulier taceat in ecclesia," "ecclesia" being taken in the sense of community, "civitas" i. e., woman shall take no part whatever in public life. This is one of the great contrasts between the ancient Oriental world and the world of Western civilization. Such problems as those which were solved by the Salic law in Western Europe could never have arisen in Islam, because from earliest times there has been no question of women doing legislative work or conducting affairs of state.

There have been but rare exceptions to this rule. I only know of one instance of a woman holding the supreme office of state, namely, the widow of the last Aijubid Sultan, Shadsharat Addurr, the ruler of Egypt about 1250, who had coins stuck with her name as such. And her independent rule only lasted a short time, because she soon married the Turkish Emir Aibek; and he assumed the sovereignty.

Moslem law has always concerned itself in greatest detail with woman as a sex individual. The Law of ritual, of

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*"The Moslem World."

persons, of obligation and of punishment alike treat of her.

Having reached marriageable age, a young woman is regarded as a weak-minded being with no will of her own, and her marriage lies in the hands of her guardian, her natural protector, her father, grandfather or elder brother, as the case may be. It is this guardian's duty to arrange for his ward's marriage, as it is the duty of every man who is of age to take a wife, be it only in order to escape from the temptation to punishable sin. Marriage is, therefore, the performance of a religious duty on the part of both the man who takes a wife and the man who arranges for it. In fulfilling this religious duty, a contract is made whereby the bride passes over into the possession of her husband on the payment of a certain purchase price, or according to other authorities, certain hire. The bride's participation in the contract is a pure matter of form; the majority of jurists say she must be consulted, but all agree that silence or a smile mark her consent, and disagreement would be futile. From the Moslem standpoint it would at best testify to her weak-mindedness, in brief woman has no choice of her husband. The whole affair is very quickly arranged. Some books of law mention a kind of promise (betrothal), but it is only a preliminary proceeding before the actual making of the contract. It is a disputed point as to whether the bridegroom may himself see the bride and how much of her he may see; for the most part the inspection is made by female persons of confidence, such at least is the barbarous custom in Turkey today which has given modern Turkish novelists occasion for such sad descriptions. There are no engagements in the Moslem world, no opportunities for personal intercourse before the decision to spend a whole long life together for better or for worse, and all because of a barbarous custom, with not even a religious foundation, namely, the wearing of the veil.

A CHRISTIAN ARAB.

The keynote of woman's lot after marriage is the right of her husband to chastise her, combined with that other more ominous right to divorce her out of caprice. This does not, of course, mean that there are no loving couples in Islam, but this spirit does give free reign to, and even encourage, the husband's presumption and brutality.

And the wife is completely bound to her husband; she must in silence endure his every brutality because the Koran itself gives him the right to chastise her in the case of perversity, a very elastic term. Only in very few cases she can appeal to a judge to confirm her action for divorce or actually to pronounce a divorce. At this point we may make an important comparison; for centuries the Christian church took the ground (and one branch of her does so still) that a marriage once consummated was inviolable, but she did allow for separation. There is no deed of separation in Islam. A woman is only set at liberty by repudiation on the part of her husband, which she cannot compel and which is entirely at his pleasure. I will not go into details but merely point out that divorce is legally a cancelling of the marriage contract, and requires a period of four weeks' notice, during which the man can annul the cancelling; if he does not do so, the marriage is dissolved, and the woman can marry again.

This giving notice on the part of the man, which really constitutes his right to make the divorce, throws a clear light upon first, the nature of marriage in Islam, and, secondly, on the power of a wife to participate in other activities of social life, in that satisfactory participation is not possible without personal freedom, without independence of the will of a person who has perhaps not the slightest interest in those activities or may contrive against them.

A comparison with conditions of things amongst ourselves will again be helpful at this point. With us the problem has been not as to whether it is a matter for the Church or the State. In Islam the State and the Church are fundamentally one, and neither the State nor the Church have any hand in a marriage or a divorce. It may be noted here that Turkey is the only Moslem State to make any serious attempt to redress the bad state of affairs above described. Nevertheless, it is not correct to say, as it has been said, that in Islam marriage is a private concern, i. e., that the marriage contract is a purely civil contract. It is associated with the metaphysical, namely, the religious duty to marry and to give in marriage. This reason for making the contract lifts the relationship it creates on to another plane. The curious result is that marriage is a mutual contract on a religious basis, but as soon as the contract is broken it becomes an affair of the individual and all religious considerations fall to the ground.

"ZIGZAG JOURNEYS IN CAMEL LAND."

Let us now examine the influence which is exercised upon the wife's other activities by her husband's right of divorce, i. e., the supreme power of her husband, which finds its extreme expression in his right of divorce. I include under the term "other activities," her share in national, social and intellectual life.

The horizon of the average Moslem's thought about women has been, and still is today, largely bounded by such dicta as the following: "You are a woman, and, therefore, you may not earn your bread with your own hands; even if as an unmarried woman you have talents which might enable you to better your own condition and that of your loved ones, you may not so use them, it would be a disgrace. If your husband is ill and unable to earn anything, you may not earn the means for the maintenance of the household.'' And from the intellectual standpoint, ''You are a woman and have long hair and small understanding, and, therefore, you may not study.'' The final word of the Moslem Church upon every effort on the part of woman to think for herself is that it is rebellion against the will of God.

AN ARAB AT HOME.

There was a mighty stirring in the world of Turkish women when Abdul Hamid's reign of terror came to an end and a new era seemed to be at hand. But the young Turks did not fulfill the expectations entertained concerning them, and now it is too late. Ottoman Turkish women no longer have the power to rise, and their menfolk are killing each other in party strife. Nevertheless the Turks are not the only inhabitants of Turkey, and there may in fact be a movement among that other ancient section of the population, the Arabs.

The people of Syria, Mespotamia, Babylonia and the Syrian steppes enclosed by those countries, as also the people of Western Arabia down as far as Babelmandel, may have intermingled with foreign stock, but they are the original inhabitants of the land who, apart from the Bedouins, who have set themselves against civilization, are the densions of intellectual and moral treasure of hoary antiquity. Among all these people Islam, or rather the Islam of the theologians and jurists, meant the lowering of the status of woman, with the exception of the above mentioned Bedouins and the Arab peasants, whom sound common sense has saved from extravagance.

A very hopeful element in the population is found in the Christian Arabs of Syria, who form not less than twenty per cent. of the inhabitants. The Lebanon is occupied almost entirely by these intelligent and progressive people, and their women-folk are no less enlightened than the men. They help to support their families, quite a number of them engage in literary pursuits, and many are school teachers, great attention being given among them to education. Not long ago an article by a Lebanon woman living in Paris appeared in La Revue du Monde Musulman, describing with numerous portraits the leading men and women of Syria. Nor will the Mohammedans of Syria forever remain shackled. Their rulers must see that it is to their advantage to move with the times also. So far only one progressive spirit of good social standing has appeared among Arab Moslems, the late Qasir Amin, who took the field with his ''Liberation of Woman'' in 1899, and made reply by a second book, ''The New Woman,'' to the attacks upon the first by the orthodox party.

Finally, I would like to mention another people in Turkey, of whom—despite all that is continually said against them—I have great hopes, the Kurds. The freedom of their women seems to me to guarantee the development of this nation, which is called to play an important role in the intellectual life of Eastern Asia Minor and Persia, a role quite different from what may be expected of the Persian cousins of the Kurds, as these may be.

Reform movements are on foot among the Mohammedans of India, but with the exception of Egypt, which after all belongs to Asia, a sad condition of things prevails in North Africa. Moslem women from Tripoli to Morocco have a very low status, and there is no prospect of a change unless there be some widespread movement, such as that from which many Moslems in the French possessions prophecy such great things, namely, the intermarriage of the Arab-Moslem elements of the population with Frankish women. Already not a few of the wealthier Mohammedans have married French women and also Spaniards from the Balearic Islands, with what are said to be excellent results.

Russia occupies a place of her own as regards the education of woman and the training of a new generation. The Mohammedans are sending their daughters to Russian Girls' Gymnasium, and side by side with these there are Moslem girls' schools founded by the benefactions of Mohammedan capitalists, e. g., Takejeff in Baku. The movement seems to be especially strong in the Volga provinces, where it had its origin, but it has also spread to Crimea and the Caucasus and even to the mountain Kirgis, one of whose daughters passed her final medical examination at St. Petersburg in 1908.

This description is, on the whole, a sad one, and well may we pity the sorrows of Moslem women owing to the unreasonable laws of Islam and the obstinacy of their lords and masters. But the dawn is breaking. If woman has still to fight against man for her rights in the Moslem world, there is nevertheless one domain in which they can fight side by side, namely, for the national idea against the international Moslem hierarchy. If there is ever to be a Renaissance among the peoples of the Moslem world, in the sense of displaying their peculiar national gifts and powers, for which political power is no necessity, it can only happen on national ground, and here man and woman can and must work side by side.

To what end? No other end than that the Eastern nations, and among them the Moslem nations, shall take their place in the great confederacy of civilized peoples. This inevitably requires woman's status must be the special concern of all those who have the raising of the entire East at heart.

Missions have here a wide and fruitful field, but all our women should espouse the cause of Moslem womanhood, giving all the counsel and help they possibly can to those who wish to enter the great international fight for woman's rights. The beautiful word "emancipation," which really means "setting free from slavery," has unfortunately become discredited; but the cause cannot be discredited, because it is a good cause.

To make progress in her fight for freedom from slavery, the Mohammedan woman requires above all freedom of action. Here her worst and bitterest enemy is the Sharia, the religious law. Thus the woman's problem of the Moslem world is closely bound up with that other problem as to whether the Moslem peoples are to continue under that system, I cannot here call it by the name it deserves, but which calls itself divine and in reality is mere man's work, and which, alas! on every hand bears the brand-marks of passion, presumption and intolerance, intolerance towards all those of other faiths, and amongst fellow-believers supreme arrogance towards the other sex. If the Moslem world is to advance it has but one war cry: Freedom from the religious law. Under this flag alone does woman find her freedom and come to the place where she may fight side by side with man for the supreme good of humanity.

SECRETARY DANIEL'S FAMOUS WINE MESS ORDER.

(Concluded from January, 1918.)

"I knew very well what the issuing of the Wine Mess Order meant. I counted the cost. I knew that many officers in the Navy, temperate, honorable, as high-minded as King Arthur's knights, without fear and without reproach, would resent it, resent it bitterly; they would feel that the order would convey a wrong impression to the world.

"I realized that the order would be assailed by a multitude of people who would regard it as puritanical. I anticipated that the protest against it might reach into the houses of Congress. But if I was at any time tempted not to take the step for any of these reasons, the reflection that every year there came into the Navy hundreds of young men, some of whom might find their undoing in indulgence, made my duty plain. If I had not issued it I could not have rested with a clear conscience unto this day.

"As you know, the storm did break. Some naval officers did fear that the order was a reflection upon them. The penny-a-liners considered it a windfall for them, and much cheap wit was indulged in at the expense of the order. The cartoonists of some big dailies also considered it food for thought. Tragic pictures they drew of Mumm's Extra Dry, with a frightened look on its face, 'walking the plank,' to take its doomed plunge into Davy Jones' locker, from the deck of a warship, while I, depicted as a tyrant as relentless as Nero, was standing on the bridge surrounded by weeping officers.

"The approval, however, outside of these restricted circles, was general. The order was hailed with so much satisfaction by the fathers and mothers of the country that my mail was doubled and trebled for a month or two. By the time Congress assembled, those who had thought to attack the order upon the floors of Congress found there was not a man in either House who ever raised the issue. By that time, too, the Navy officers learned that it was far from any thought of mine to reflect upon the service. I took occasion to let the public know that so far as the mass of the officers were concerned, there was no need for the order. It was issued to safeguard the young men who were coming into the service. The public well understood that that was the reason, and heartily approved it.

"As the days went by, the order increasingly won over the approval of the officers themselves. To illustrate, one of the ablest Admirals of the Navy, a man whose name is known in naval circles all over the world, who is always frank and genuine, told me that he had never known such a revolution in the Navy as had been brought about by the Wine Mess Order. Said he:

" 'When you issued the order, I deeply resented it. I felt that the public would take the view that Navy officers were given over to indulgence, and that some formal action was necessary to keep them sober. That is the only reason I would have advanced against issuing it, if my advice had been sought.

" 'On the very day that you issued the order I had stocked up my closet with the usual wines and liquors, as was customary, to be used when I entertained guests on board ship. I had never been either a drinking man or a teetotaler, but enjoyed a glass of champagne at a dinner-party, and on a frosty morning I occasionally took a nip. I should never have carried intoxicants upon any ship I ever commanded, except to entertain some guests in the same manner as they entertained me at their homes or clubs.

" 'I did not, therefore, like the order. But when I first read it, I immediately called the steward and told him to pack up all drinkables and remove them from the ship. To me an order is an order. In my long service, whether I liked it or not, my loyalty to lawful commands has never failed.

" 'I have a rare opportunity to observe the feeling of the officers. My own opinion is that the Wine Mess Order is the wisest thing you have done as Secretary, and if its future were committed today to the officers of the fleet the Wine Mess would never be restored.'

"The statement of this Admiral is typical, I am convinced, of the opinion of the vast majority of the commissioned personnel of the Navy.

"Bear in mind that this happened before the war in Europe—before Russia outlawed vodka and France absinthe; before Lloyd George said that drink was a greater enemy of England than the Germans; before the King of England became an abstainer in order to set a good example to his troops, and before the Congress of the United States forbade the sale of liquor to any man wearing the United States uniform.

"Even some of the flippant critics of the order evidently thought better of it since royalty has endorsed it.

"The truth is that the world is at last convinced that drink destroys efficiency. Sometimes it takes a long time to do so, but the recent statement of Dr. Mayo that the medical profession would rejoice to see national prohibition is evidence of the long step forward we have taken in the temperance movement. What Dr. Mayo declares to be the sentiment of the medical profession is a complete endorsement of what a distinguished Navy physician said, as far back as April, 1914. That physician was Rear-Admiral William C. Braisted, Surgeon-General of the Navy. If any credit is due for the issuance of that order, in the month of July following, it must be shared with him. It was not issued by me until, at my request, he had made a report showing its wisdom. In it he said:

" 'It may be stated that as a fact that, except as a temporary expedient in certain cases of illness, the use of alcohol is harmful, and its abuse disastrous alike to the individual and to the human race. Its use in the service is based only upon outworn customs, and there is no authority, by law or otherwise, for its continuance, except as contained in the Naval Instructions.' "

FOREIGN CORRESPONDENCE

EGYPT

Minnehaha Finney, Editor, Tanta, Egypt.

A NEW CHURCH IN THE HEART OF THE DELTA.

Last week a new church was organized in one of the villages of the Delta and two elders and two deacons inducted into their respective offices after the usual ceremony. The village is of between eight and ten thousands and largely Mohammedan.

It is not a large church, the building is anything but pretentious, being of sundried bricks, the number of members is not large; and yet withal it is a new thing in the Delta Presbytery. For the little church it marks a new stage in its development. It is the first village church in Lower Egypt. The story of this church is a most fascinating one and centers in the life of its first member.

About twenty years ago there was a colportuer going about from village to village. It was in the days when being a colportuer was not an easy job. (It still isn't easy). One carried a heavy load, he found few who wanted his wares, he found many to abuse him and was often handled roughly, and amongst the worst to abuse this particular one was the hero of our story. Indeed the language used of Saul "breathing out threatening and slaughter against the disciples of the Lord" is not too strong to use of his zeal against the Protestants and their Bible and their desire to put it into the hands of all. The presence of the colportuer was a red rag to him and he spared no means to cause him trouble and confusion, and to interfere with the distribution of the Book. One day they met at a wayside station and our friend poured forth his abuse and anathamas on the poor colportuer, who, through it all bore a fine spirit until his train was almost due. Excusing himself he said, "I must buy a ticket." "Buy a ticket," said the other "and why?" "Get on the train, give the conductor a small sum and save the difference." "But I can't and continue to sell this Book," was the reply.

Arguments, kindness, and every art known to the colportuer had been tried in vain but this simple practice of honesty according to the Book got through the armour plate of bigotry and self-satisfaction. Our friend was hard hit.

Soon after this, and the reader will have no trouble to discover the hand that moved in it all, the man's wife was in need of treatment. Word had reached the village that two American ladies were successfully practicing medicine in Tanta. So he brought her to them. She stayed with Drs. Anna Watson and Lawrence, receiving treatment, and learning much from these devoted souls as they served Egypt's needy ones. What a service was theirs. When her husband visited her he often found his way to the Mission Bookshop where he would sit reading the Bible. Except when in a rage against some enemy of the "truth" he was a quiet man, so he sat, alone, and read. It had been a closed book to him until then, though a nominal Christian, his father having built a large Coptic Church in their village. The Word took strange hold upon him and for the next two years as he sat in his place of business the Bible was his constant companion. The change that followed was as complete as that which came over Saul, though more gradual.

What next: here was a new life brought into being, bedded deep in the truth of God, growing in the atmosphere of prayer, tried and tempted and thus strengthened and purified through bitter persecution. He was to receive all that he gave the colportuer and more. He did it and did it splendidly. The result —a heart longing to serve this Master whose he had become through such abundant grace. It should be here recorded that his wife, deeply affected by her contact with the doctors followed with her husband. With his help she learned to read for she is a keen bright woman, and she made full use of this key to knowledge unknown to so many of her sisters. They were growing together in grace but always asking what could they do more.

They appealed to Dr. Hunt, then in Tanta, and thus got a little school opened in their village. They were received into the Evangelical Church and this called forth a new outburst of persecution. They tried to have a little church in their house. Just one illustration will give you some idea of the persecution. An older brother, as he told me himself, used to take Sabbath morning off, fill up with bad liquor, a habit of a great many nominal Christians out here, and then go to the meetings to sing obscene songs and to disturb in whatever way possible. Fortunately his habits of life along with the effects of the drink finally would put him asleep when the meeting might go on without interruption. This brother is now a brother in Christ and trying to make up for lost time.

The quiet earnest life of this man and his wife were effective in winning and slowly others began to attend irregularly, then more regularly, then to join with them. There are about thirty members now and these represent this village and ten others surrounding it. They felt that the new church ought to be well founded and so, at their own expense, secured a Bible woman to teach the women and girls. They wished that every member might be able to give answer for the faith in him, and to spread the truth. Amongst the thousands of women and girls in this circle of villages you will not find any who can read outside of this little community.

If you, reader, stranger to the language and the people were to visit several of the houses in these villages you would need no help to tell you from which our women come. The missionary often stops here on his rounds, at meal time he enjoys a good meal, at night he lies down in a clean bed, he enjoys the sweetest fellowship in talking of the Kingdom, or of some wonderful truth of God, or in prayer for the increase of His glory.

Last year an eighth of an acre was to be sold; a very desirable site for a church. Our friend hastened to see some of the other members and soon the deal was closed and the Synod of the Nile has a deed for the property. Their hope is to have a church, a school for boys, another for girls, and a place for the pastor. In parties of two they visit the surrounding villages, preaching, teaching, reading the Word. Our friend is the leader in all of this but he works so quietly that the rest scarcely realize it. His earnest quiet way, his honest friendship with the Master, his conviction that there is no other way, make him an effective missionary. When persecution has been strong, when some one has fallen back a little, or another has been cold, or irregular at the meetings there is a fast in that first home and a day of prayer, and still more prayer until the straying one is restored.

It would make too long a story to tell all that there is to tell so we hasten to tell of the day when elders were chosen and how quickly a half dozen rose to mention our friend's name first. He had others in mind for the office but they knew that he was God's choice and so he, and another, also a fine type of man, were set apart to have the rule over them in sacred things. How gladly they responded when asked if they accepted these two to be their elders. They promised to them and to God their loyal support. They now hope to call a pastor soon and when they do we will take the opportunity to tell you more of what this little church stands for. It is a bright and burning light with a midnight darkness as its setting.

REV. J. H. BOYD,
Tanta, Egypt.

DOUBLY BLIND.

Anyone who has been in the Orient will remember their first impressions of the many blind people they met on the streets, most of whom were very dirty and begging. In some towns only one out of every ten one meets on the road will have two good eyes. In the East all the well-known eye diseases are prevalent in aggravated forms as well as others peculiar to these lands. In the census taken in Egypt in 1907 the numbers of those blind in both eyes was *one hundred and forty-eight thousand, two hundred and eighty* and those blind in one eye was three hundred and sixty-three thousand, seven hundred and two, and *the rest of the population have very poor sight*. It is pathetic and interesting to see some man or woman reading to an audience with the face buried in the paper or book and glancing sideways like a bird, at the printed page, having only a little sight in the corner of one eye; again, someone will almost knock one over because the little bit of sight happens to be on the off sight.

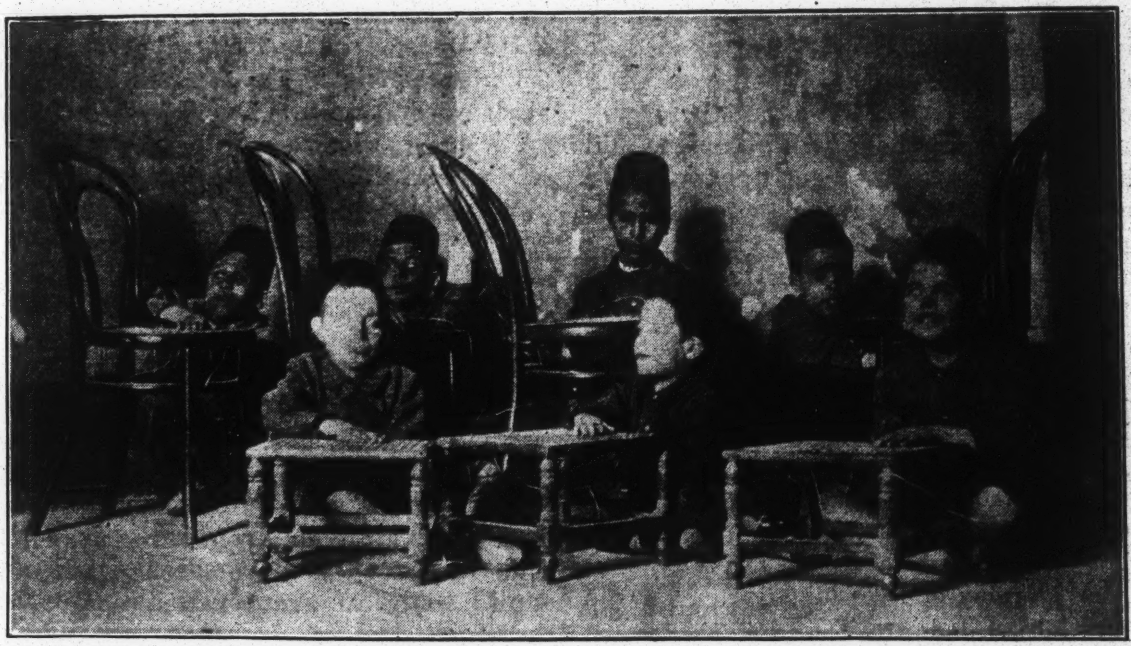
If these numbers of blind people, men, women and children and babies were gathered into one place, what overwhelming pathos they would present! The government of Egypt has provided hospitals that are proving a great asset in diminishing this large number affected with blindness. These "eye-hospitals" are a group of tents which can be moved from place to place every three months; the tents are fitted up for clinics and also for inpatients, I believe, and have a fully qualified staff. There are also stationary hospitals providing treatment for eye patients; and by these means much is being done to prevent the recurrence of eye trouble in the coming generations on such a large scale. There are a few schools for teaching the blind to read; they are also taught useful trades. Cane work of all descriptions, chairs, settees, tables, baskets, brush and broom making, and such-like. The partially blind, women and girls do remarkably good needlework, their faces close up against the cloth or muslin to

THE BLIND LEARNING TO READ.

be embroidered or sewn. But for the totally blind there is not much to break the dark monotony of their lives; they are altogether dependant, unable to see for themselves, they must see through another's eyes; and although a few of these hundreds of thousands are being taught, yet how pitifully small is the number, the majority are not being touched.

Some of you have seen the blind beggars, and how repulsive some of them are, their tatters and rags are so dirty they have lost any picturesqueness they may have had. And how their relatives prey upon this affliction to get gain for themselves; miserable babies and small children are presented to the public, their poor blind, hideous eyes are expected to extract coins from the pockets of passers-by. Boys and girls are led by a dirty man or woman to a busy corner and there made to whine out a dismal petition for alms; or, you will see a fearfully delapidated man about fifty, but looking about ninety, his toothless gums working and a cracked voice begging for help, his clothes or rags held together by strings, sometimes a ragged potato bag the sole garment. Occasionally these ragged garments contain tied up in them a moderate fortune made by begging; but for the most part the beggars are in need.

In the Orient, the majority of the blind lose their sight when quite young; many, before they have any memories at all. One would like to get back of the mind of a blind person, especially the young, and see what goes on there. What does blind Muneera think about as she sits with her chin in her hands, and what is her idea of a tree, what does little Hassan think about? Has he any idea what a camel is like? What is their idea of sunrise, sunset, of the moon and stars? Does Muneera ever wonder what her mother looks like? Does Hassan wonder how a train looks? Some of the faces are sad, others are vacant, others again look weary and stretch out a dirty little hand when spoken to. How many of the blind of Egypt know about Jesus, how He restored the sight and gave sight to one *born* blind, there are a few, very few though, who do know, and are rejoicing in a Saviour Who is able to save to the uttermost; they see Him by the eye of faith and are preaching and teaching His power to save. But, alas! how few know Christ Jesus as He is revealed in the Gospels. Mohammed, the leader of the millions of Egypt, worked no miracle, neither did



THE BLIND AT WORK—CANE WORK OF ALL DESCRIPTIONS.

he say, "Suffer little children to come unto Me," neither did he say, "Look unto Me and be ye saved"—he could not.

The spiritual darkness of these children is like a great dark cloud, they are doubly blind, blinded by base ideals and low standards, the eyes of their understanding are not open, they cannot discern moral light from darkness; are they to be left in double darkness! "Well," you say, "what can we do?" A great deal depends on you. You can pray for them, that those who will never have physical sight, may see Him Who is the Light of the World. Perhaps through you schools for the blind may be multiplied and perhaps you are needed to come and teach them. Will you *pray* for them, will you *learn* about them, will you *think* about them, will you come and show them the way to get light and life from Him Who took the little children up in His arms and laid His hands upon them, and said, "Let the little ones come unto Me."

AMY E. ZWEMER,
Cairo, Egypt.

THE CRY OF THE LITTLE CHILDREN.

I am learning, children, learning
Of the kind of lives you live.
Learning of unspoken yearning
For the love which God can give:
Bitter yearning of lives blighted,
Cruel lives and wrong,
Lives lived hopeless, lives lived slighted
Lives without a song.

I am thinking, children, thinking
Of the way the Saviour came
To save little lives from sinking
Into sin and shame;
How He loved to let the children
Clamber on His knee,
How He blessed them and caressed them
Softly, tenderly.

I am praying, children, praying
That the gracious God of love
Will send loving people, saying
There's a happy home above
Where there's rest for weary fingers,
Rest for tired feet,
Home that's full of joyful singers
Happiness complete.

I am coming, children, coming
Soon as God shall show me how,
In my ears the words are drumming,
Awful, solemn words—"Go thou"
Trusting in the Spirit solely,
Trusting God alone,
Trusting Christ will keep you wholly
And protect His own.

When I'm showing, children, showing
Of the way the Saviour came,
Down among the cattle lowing,
Lowly babe of Bethlehem;
Then you'll come and listen to Him,
To His Cross and Shame,
Come and get a new life through Him,
Glory to His name.

When you're praising, children, praising
Christ the mighty Son of God,
When your glad songs you're upraising
For the precious saving blood,
Earth itself will swell with gladness,
Heaven be joy above,
For our God doth banish sadness
In His Love.

—By one who loves them.

CHRISTIAN HOSTELS.

"A Home Away From Home."

The character of these hostels is well-known to some, but not to others. These homes or clubs are primarily for students in the higher branches of learning and where they have been tried are found to be of great value to an ever growing student body; especially to those coming from country homes and schools to the great centres of learning.

A moslem lady and her son called the other day. The son is a medical student and so I asked them about the conditions of rooming-houses or clubs for students in Cairo who are taking medical, law, and commercial courses. Both of them were agreed that there are none for students: to begin with, no quiet, respectable people would take students because they are noisy and rowdy (if nothing worse), and the consequence is that the students from the country are forced to seek boarding places near their schools which are of questionable respectability and morality. And, so, many of the students, naturally, fall into the inevitable from force of cricumstances. The

Government makes no provision; students attend lectures, or not, as they please. They pay the penalty, of course, at the end of the term, and in many cases are incapable of obtaining the desired diploma. There is no one to care for their souls, nor their bodies for that matter.

Here is a door wide open in Cairo, Egypt, for this kind of a home. The hostel would be a centre for all the activities of student life after classes are over. A comfortable home, a safe place, pure and healthy recreation. The head of the home would be a leader of boys and men, able to seize opportunities of entering into a young man's intimate life, and helping to form habits and character on a good foundation. A wise man with unlimited patience and tolerance. The need is urgent. Who will take up this work and see it through?

There is no provision for caring for this class who come to Cairo to continue their studies. And many of them make sad shipwrecks of their lives because there is not a well kept student hostel. It is a big proposition in the midst of a great world war; but there is no need to wait until a well-equipped, up-to-date boarding house can be opened, but begin on a small scale and with the right man it will soon have a vigorous growth and will multiply itself and pay expenses as well. Many of the students are given more money than is good for them and here is an unprecidented opportunity to win them. And what has been accomplished in India, China, and Japan can surely be done here. Someone has said, "If we do not win the brains of the nation we shall greatly postpone success." The Gospel appeals to the poor and many receive its message gladly Thought and effort should also be made for the educated as well."

The English Baptist mission in Dacca, India, experimented with a hostel for twelve students, renting a dwelling house for the purpose. Three years after, the experiment was so successful and manifested such rich possibilities that a much larger and more satisfactory hostel was secured near the quarter where most students are to be found. Again to quote from the above report: "Our work has for years been leading up to this. Our missionaries have come to feel, as have many others, that the most effective way of winning students to Christ is to come into close and vital touch with them and daily in their presence to strive to demonstrate the power and joy of life in Christ. * * * And there is willingness, even eagerness on the part of students to come into residence in a missionary hostel and on the part of parents and guardians to trust missionaries with the care and direction of the student life of their sons and wards."

LOTIFA.

"In every life some rain must fall;
Some days be dark and dreary."

—yet does it not seem that more days are dark and dreary in some lives, as in some localities, than in others? In some the rain falls more; in some the sun shines more.

In Luxor of Upper Egypt, the sun has been shining for countless generations, almost unceasingly, and yet one might sometimes think that for real splendor, the miniature brightness of little Lotifa's round cheer-radiating face excels. Who is this Lotifa?

Several years ago, as Miss A— was passing through the streets of Luxor, her attention was attracted and held by the terrified screaming of a tiny child in a near-by mud-hut. Investigation exposed an enraged Muslim shaking the child by the back of its neck with his teeth, as a dog shakes a rat. Miss A—, being too discreet to interfere or intercede for the child, asked for and received the infant from the enraged father, who did not mind having one less mouth to feed—especially since he was happily rid of a little girl.

Lotifa was sent down to Cairo and placed in the Orphanage, and now that she is older, she shows a dauntless and fearless spirit, coupled with courage to undertake the seemingly impossible, and strength to do whatsoever she may set her mind to. Needless is it to point out what a force this character will be, in whatever circumstances it finds itself.

Think of the wonderful possibilities of service for her fellow country women, if she is only given the Christian heart, through Christian education, discipline and fellowship. Needless, too is it to state what a golden opportunity will be lost forever, if someone does not, through kindliness, generosity and purpose of heart, give the wherewithal for the training of this little sunshine lassie.

Let him who wishes for something definite to do who says: "If I just knew that the money would bring returns," serve in this way, by preparing a worker for the advancement of the work he wishes to see forwarded in the far-flung battle-line of Christianity. May he be happy in making it possible for the latter days of little Lotifa to be spent in loving service, helpful sympathy and radiant sunshine, in contrast to the stormy days of ignorance, hatred and selfishness surrounding her early life.

NOTES FROM THE FAYOUM.

Dear Friends:—

It is the second Wednesday of the month and the air is rent with piercing shrieks and cries of women who are parting with husbands, sons, fathers, or other male relatives for the army. Not that it is more grievous now than at other times, but these times seem to come oftener now. Perhaps it only seems so, because we are living nearer the station than formerly.

One minute when a man is accepted, the cries sound like a combination of several Egyptian mournings—and only those acquainted with Oriental ways can imagine the volume of heart-rendering cries it could carry, while the next minute when a man has been rejected, how the whole district rings with the joy cries of his friends. Then the joy cries and the mourning cries mingle together in a wonderful way. At times like this, one is struck with the lack of patriotism and "love of country" as we know it. But perhaps we would be no better if our country had passed through the hands of so many foreign rulers as has this ancient land of the Pharaohs.

The attendance at the Girls' School is more regular this year, for every one is trying to avoid absences. Consequently there is a greater interest in lessons. To-day I was interested in the interpretation of an English grammar class of a picture of children "playing school." When asked what they thought the girl reading a book was doing, they promptly replied, "She is studying the Bible." When asked if they were sure, they said, "Of course, for that is the way one looks when studying the nicest lesson, and the Bible is the nicest lesson in our school."

Last Spring after a series of evangelistic meetings, one of the active church members (originally from Assiut) started a morning prayer meeting, twice a month, for all women who wished to deepen their spiritual lives. For a time it was well attended and then it was postponed until after the hot summer months. This Fall it has not prospered in attendance, for one who should be a leader in spiritual things, is discouraging those who would otherwise come. Pray that this spirit may be removed and the joyful spirit of prayer, praise and service may take its place.

The new psalters have come and we are struggling with new words and new tunes in the tonic sol-fa notes. So far they are unconquered and so we hope for a speedy return from America of the usual round black notes.

Yours in the service of Christ,

ALFARETTA HAMMOND.

NOTES FROM ASSIUT COLLEGE.

By Mrs. Hickman.

Our friends at home cannot realize what it means when we speak of "the dishonor of labor" in Egypt. Work is honorable with us—not so here. The fellah (farmer) is looked down on. Again you at home do not appreciate that the farmer at home has all that makes a man; perhaps he is a college man, his wife a college woman; he has a beautiful, comfortable and ideal home. Here is the most ignorant of beings, he is dirty and careless and of course more often than not, poor. He has never been to school, else he would be other than a fellah.

In Assiut College we have many sons from these homes, poor boys who desire to learn, but who cannot pay the fees for board, tuition, books, etc. He comes with his father, some of his more influential relatives and perhaps his pastor, who has previously written to the college asking for financial aid for this poor fellow who has nothing to pay. Now a student who receives help must in turn render some service as a sort of renumeration.

There is sweeping to be done in all the class rooms and dormitories, laboratories, etc., some hundreds of students to be fed, some library work and some in the laboratories; these last two being more honorable (in the student eye).

Now our poor boy enters, promises to do any work which may be given him. When the time comes for his turn at work as some receive financial aid, what work does he choose? Well, he does not get an opportunity to choose, he is appointed, and here is the test. Suppose he be given work in the students dining room waiting tables. "I cannot do this work, the students will see me and call me a servant or make fun of me. Let me sweep." Now he could slip off into a class room and sweep, working out his time and perhaps no one be the wiser. And so for the one who superintended the work students it was no rosy path. Quite often some fellow who had not a single piastre (5 cents) would come up and pay full fees rather than work waiting tables. This condition prevailed until a few years ago, but a most remarkable change has come about.

Some dozen or more of the wealthier students offered to take the place of the waiter boys, giving two reasons for their request: Firstly, they said they wanted to show their fellow-students there was no dishonor in labor! Most unheard of request! Secondly, that the work boys were poor, had much work to do on top of getting their lessons. To make a long story short, the privilege was given these well-to-do fellows who went about the table waiting manfully and proudly, wearing the despised apron (sign of a servant). It is difficult to express the effect it had upon the school especially the working students. It did more than years of talking and the much despised table waiting became popular, even some fellows asking to have their work changed.

Last Autumn after school opened one of our most progressive young teachers who, himself, had been a poor student, who worked for financial aid, asked the wife of one of the missionary professors to help him plan for some bit of change in the way of social life among the fellows, especially the dining room workers. An evening was planned for a social, a few eats and some little helpful talks and prayer. A request was made for this wife to give some afternoon to teaching these young fellows how to mend socks, rents, sew on buttons, etc. Strange thing you say for a young man to be doing, but no one is to be hired to do it for him and even if he might find some one he could not afford it. What an opportunity to help these young men! Each one of them looks forward to being married and now our young men are beginning to have a "say" in the choice of a wife. The request comes quite frequently to us women, "I want a clean, orderly wife, one who knows how to manage a house and keep it clean, train the children and be a real helpmate."

We can ask for no brighter prospect than this. It bids us rejoice for where womanhood is exalted a nation rises. Pray for real homes in Egypt.

SUDAN

Mrs. T. A. Lambie, Editor.

NEAR SINGAPORE, CHINA.

Enroute to the Sudan, Christmas, 1917.

Dear Friends:—

It seems like a "long way" to Egypt and the Sudan these days. It has been a wonderful trip in many ways and we do appreciate it so much but we all long with exceeding great longing to reach our respective fields.

The old Pacific did not live up to her peaceful reputation and we all felt rather under the weather most of the way across. Dr. and Mrs. John Giffin were our star sailors.

At Yokahoma we had two days of joyous walking on land once more. The shops are exceedingly interesting there especially the kimono and toy shops. Quite a number of our party purchased kimonas and one evening we had a "dress up" in them and did "stunts." After their triumph at New Wilmington on Stunt Day, we wished the members of the Women's Board might have been with us.

We were ten days in Hong Kong waiting for a boat. The French line is the only one running here now and they are devoting most of their energies to freight transportation. The boat we are on is carrying a thousand Chinese coolies to France to engage in agriculture. They seem jolly and happy. Poor fellows, they know so little what to expect in the strange land to which they are going. May they find Christ there.

Since Hong Kong we have come into the tropics and have all unearthed our summer wardrobes. It is hard to realize that Christmas is only next week away.

We all agreed not to try to everyone give to everyone else, but not to ignore the day entirely. We wrote the names of the party on separate slips of paper and each drew a name to whom we are to present a gift not to exceed fifty cents in money value. Christmas eve we plan to have a celebration and at the presentation of each gift a poem of not less than eight lines is to be read by the doner.

We have been having an hour each day together studying "The Christian's Secret of a Happy Life." We all feel that it has been a time of great pleasure and profit.

Dr. Gilmore has been conducting a class in First-Aid; the rest of the time we spend reading or writing, knitting or crocheting and playing deck games.

There seem to be very few people travelling these days. The lights on deck are dimmed and we are all requested to keep the shutters in our cabins closed at night when we have the lights on, even in these comparitively peaceful waters.

The following have had birthdays since sailing: Mrs. T. J. Finney, Dr. P. E. Gilmore, Miss Cabeen, Mrs. T. A. Lambie and Mary McClanahan, which helps us to remember that time is moving on though all the days seem much alike to us.

We are conscious of your prayers with us all this long way, and we do long to be used mightily for Him in our work.

Very sincerely,

MRS. T. A. LAMBIE. Ed.

LIFE ANNUITY BONDS.

The Sterling Convention of the Women's General Missionary Society instructed its Board to issue four classes of Life Annuity Bonds, viz:

Class 1. When the annuitant is under forty years of age, pays 4½%.

Class 2. Where the annuitant is between forty and fifty years of age, pays 5%.

Class 3. Where the annuitant is between fifty and seventy-five years of age, pays 6%.

Class 4. Where the annuitant is seventy-five and over, pays 7%.

Annuitants may designate the principal of the bonds for the use of any department of the work of the Women's General Missionary Society they prefer.

Church women should buy bonds that will support the work of the women for women after the annuitant has gone to her reward. For further information address Mrs. H. C. Campbell, 6410 Beacon St., Pittsburgh, Pa.

IN MEMORIUM

MRS. SAMUEL YOURD.

April 11, 1861—February 11, 1918.

"No one is useless in this world, who lightens the burden of it for any one else."

Cannie Anderson Wilson was born at New Scottsville, Pa., April 11, 1861. In giving this information when asked for a history of her life at the time Yourd Hall at Prairie, Ala., was dedicated, she said:

"You see I arrived on the scene about the time the president called for volunteers in behalf of the Negro. My parents were Rev. Wm. L. Wilson and Mary Elizabeth Anderson. The former of Canonsburg, Pa., and the latter of Xenia, Ohio. A maiden aunt and bachelor uncle, brother and sister of my father's had charge of me when my parents died; then, I was but three years old. I attended school at the Jefferson Academy, Canonsburg, later going to Blairsville College for Women, graduating in 1881 and married Samuel Yourd the same summer.

"I was a delegate to the first meeting of Monongahela Presbyterial and to the first Convention of the W. G. M. S. held in Monmouth, Ill., and took stock in the guarantee fund for establishing the Women's Magazine, a pledge I never had to pay. I joined the Chartiers Church, Canonsburg, when about 13 years old.

"My first missionary money I saved in pennies, until I had enough to buy a gold dollar (at a premium in war times) and this was wrapped in tissue paper and sewed to note paper and forwarded to our new foreign treasurer at that time.

"The first missionary I heard talk was Joseph Nevin on China. He was a cousin of my aunt's and I have yet some trinkets from China which he gave me at that time. The first thing I ever did in connection with mission work for the Freedmen was to write to Miss Jennie McCahon who was down South teaching the black people, for a letter about them to read to a Missionary Society in Blairsville, while I was in school there."

In Mrs. Yourd's life we find that from early youth until she was laid aside, her interest in the Women's work of her denomination never wavered. She received her first inspiration in the missionary society, then as her vision broadened she became a valued worker in her Presbyterial (Monongahela) having filled with honor the office of its president. From the Presbyterial duties she was called, in 1901, to be a member of the Women's Board, where in several departments she has rendered valuable service. First she was elected its Recording Secretary, then its most efficient Freedmen's Secretary, then, in addition to this office she was chosen its President and it is to her unwavering zeal and capability in all these positions, that we, her co-workers wish to bear testimony.

During her period of 17 years of service as a member of the Women's Board, she was regular in attendance and always interested in all the reports, whether her own, or those of the other Secretaries. Her council was wise and we were glad at all times to follow her advice.

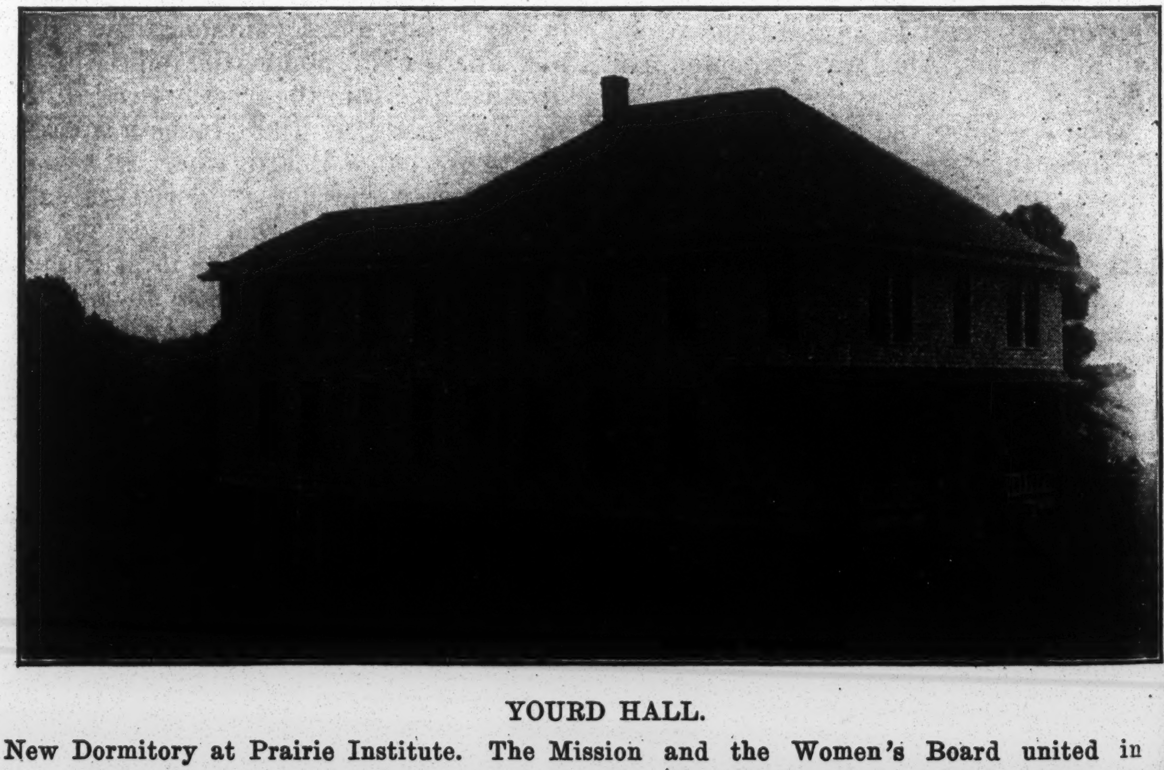
Of the opening meeting, last September, she wrote, "This is the first September meeting I have missed in 17 years, and oh! there are so many who are well and strong, who are not interested in missionary work—*if I could only get to work!"*

It was a great shock to us, when we learned of her serious illness a little over a year ago, and while she from time to time urged that we accept her resignation and elect an active member in her stead, we could not give her up but hoped and prayed that she might be restored to us, to the work that was so dear to her and to which she seemed so indispensable.

It is said, and truly, that each life has its Gethsemane, and we realize it was no easy matter for her to be snatched from active service to almost absolute helplessness. And while our eyes are dim, we cannot but be glad with her that now she is with Christ which is far better, where there shall not be any more pain and where God Himself shall wipe away the tears from her eyes.

Her memorials are lasting ones—a hospital in Henderson, N. C., where the poor, sick and infirm Negro receives both spiritual and physical attention, bears perpetual testimony to her devotion and zeal for the colored people. Two dormitories at Camden and one at Prairie, Ala., which bears her name (Yourd Hall), mothers 30 or 40 girls each year who are being trained to nobler and better womanhood and is helping our country to solve one of its greatest problems. There is no end to the far-reaching influence of these trained girls. Then, her memory is engraved in the loyal hearts of hundreds, yes thousands of these colored brothers and sisters and neither time nor eternity can efface it.

Her pervasive personality made itself felt wherever she was. At the annual Conventions her reports were listened to with the closest attention and received with enthusiasm. She could sway her audience to think with her that her work for the Freedmen was well worth while and deserving of its earnest prayers and larger contributions. On her visits to her mission stations she was received with honor and the members of the faculty and student body vied with each other to show their love and respect and we know today in that Southland of her's, faithful hearts are crying and



YOURD HALL.

New Dormitory at Prairie Institute. The Mission and the Women's Board united in naming this new building in honor of the Freedmen Secretary in the year 1916.

like Rachel of old, refusing to be comforted because "she is not."

A letter from Rev. R. W. McGranahan, D. D., President of Knoxville College, says: "We had a very impressive service in memory of Mrs. Samuel Yourd, our late Freedmen Secretary, in our chapel this morning observing the day of her burial."

No doubt other mission stations have held memorial services to the beloved Freedmen Secretary.

As we place this tribute of loving testimony at the shrine of our President and Freedmen's Secretary, we pray that her mantle of efficiency and love for the cause, together with her faith in the future development of the Freedmen's Department may fall upon her successor, for—

"Where there is Faith, there is Love,
Where there is Love, there is Peace,
Where there is Peace, there is God,
Where there is God, there is no need.

Mrs. Ada Kerr Wilson.
Mrs. J. D. Sands.
Mrs. H. C. Campbell.

MRS. YOURD'S PERSONALITY.

It has already been emphasized in the tribute to Mrs. Yourd that her natural ability to convey her zeal and devotion to her audience was of rare excellence.

No one who has listened to Mrs. Yourd as Secretary of the large Freedmen missions, under care of the Women's Board, will ever forget her reports. Bright, attractive in her personality, her face aglow, her eyes all brilliant, her voice carrying her message without any strain, she immediately won and held her audience. Oh how she will be missed in every feature of Convention work.

Mrs. Yourd was so filled with the Spirit of the Master that missions was the outlet of her love and devotion to Him. We wonder at the young women who are so slow to follow His call. Mrs. Yourd would never have been the power she was had she failed to do what she could do for Him or had delayed her answer to the call for her mind and soul in Christian service.

We have been fascinated more than once with her ready wit so appropriately bestowed whether on the platform or in argument with her friends, as she maintained her loyalty for her own departments.

Mrs. Yourd seemed so young to die. Although she was not too young to enter eternal life.

How we will miss her in the Conventions, and her correspondence as well. Her voice is still heard in the mission fields she had the honor of visiting. Throughout the Southland she will be remembered.

Just in closing these few words of loving appreciation let her voice be heard through one of her many excellent reports. At Washington, Pa., Convention, 1913, there was held the fiftieth year of emancipation of Negro in connection with her annual message, she said:

"We rejoice today with our Negro friends, in what they have been enabled to accomplish in fifty years of freedom, and pray that in the years to come, God's guiding hand will lead the two races under one flag, so that always peace and good will may prevail through Him Who is the Prince of Peace.

"Faithful and loyal seems to have been the motto of all our workers. Schools are full and applicants turned away."

Servant of God well done,
Thy victory is won.
Death has lost it power in the victorious life
you so well gave,
In service for your Master and your Savior.
Farewell until the morning dawn of eternity!

—Ed. W. M. M.

Women's Missionary Magazine

ATTENTION!

Russia has a women's army known as the "Battalion of Death," who in the crisis for national existence enlisted for the defense of their country.

Our "Captain" has a volunteer army of 45049 which might be called the "Battalion of Life." Its three divisions are known as the Women's, Young Women's and Junior Societies.

The great objective of this "Battalion of Life" is the enthronement of Jesus Christ as Ruler of the nations of the earth. The vanguard of this army is engaged in intensive campaigns in foreign lands as well as in the out-posts in our own land.

Engagements and victories are regularly reported through the medium of the Women's Missionary Magazine and it is the only medium of communication between the army on the field and the home base.

The poverty of the equipment of the army in action, arises from the fact that less than a fifth of the volunteers read the "latest news from the front" and therefore know nothing about the essentials required for the victorious occupancy of the fields. If our vanguard is to be adequately supported our rear-guard must know the needs.

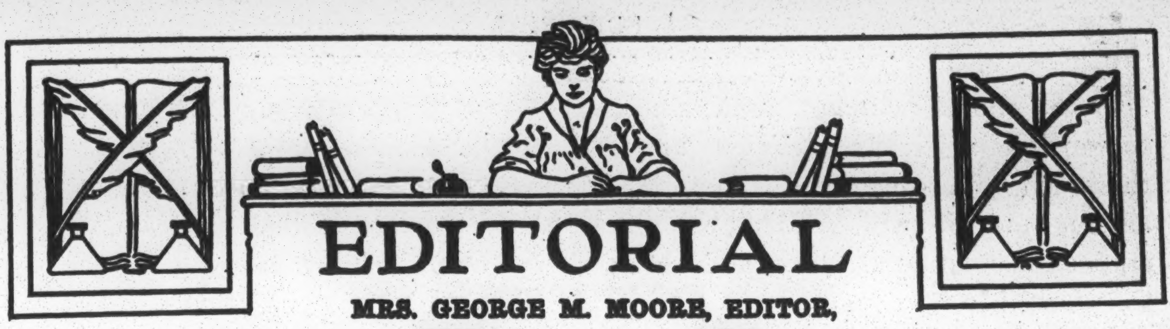
Our war cabinet, the Women's Board, is expected of necessity to have a comprehensive view of the whole field and to keep the rank and file informed of every need of our army.

For the small sum of one dollar every woman may receive twelve issues of this valuable and instructive bulletin. If our women only knew they would be interested and if interested all needed equipment would be speedily forthcoming.

To this end the Women's Board at its February meeting decided to issue the following war circular:

"Every member of the Battalion is hereby urged to undertake an energetic and persistent campaign for subscribers to the best missionary periodical published—our Women's Missionary Magazine—so that three thousand new names may be added to its mailing list at the general review of the Women's General Missionary Society, which meets in Pittsburgh next May."

Committee
MRS. J. D. SANDS, President.
MRS. H. C. CAMPBELL.
MRS. MARY C. PORTER.
MISS ELIZABETH MILLIGAN.



EDITORIAL

MRS. GEORGE M. MOORE, EDITOR,
XENIA, - OHIO.

NO SUBSTITUTE FOR CHRISTIAN MISSIONS.

The conception of Christian Missions is not man origin. Christ knew the need and the purpose of His last message, "Go ye * * * and make disciples of every creature" it is Divine for human needs. We need to be saved and we need to help to save others.

This is one of the essentials of Christian life. While Christian Missions is the most colossal undertaking ever presented to the mind of man, it has for its inspiration the eternal counsels of God and His Son, and for its authority the Divine command to proclaim the gospel in all the world, to every creature.

In the whole course of missionary history, no people have been brought to a knowledge of Salvation and probably no individual has received the Spirit of God without some human agency. It may have been of the most remote influence, and yet the human mind, heart and hand, were employed in dropping the seed. Wherever we are able to follow the fruits of the Spirit, we see the intervening providences preserving the individual effort. Thus His great work becomes also man's work.

The world has many enterprises that look to the amelioriation of man's sufferings and the supplying of man's temporal needs. The church has also worthy objects under her management, the off-spring of her conception of love to Christ and in imitation of His life of service and sympathy when among men. Any or all of these as conceived and carried out on man's plans are susceptible of improvement, are subject to changes or abandonment for something more suited to changes and conditions. Schools, colleges, hospitals, asylums of whatever beneficent or philanthropic purpose are the product of Christian civilization and religious philanthropy. They are much needed and offer an opportunity for man's generosity.

Because of the appeal of such need in the world there is a disposition and too among the disciples of Christ to substitute the products of man's generosity and sympathy for the principal thing for which the church exists, and thus the church in her one supreme enterprise, the bringing of the world to Christ, suffers from a deficit.

We need the missionary enterprise today more than it has ever been needed. Our missionary obligations are increased not substituted with any other call. We must remember that God requires sacrifice and not burnt offering. We must be consumed with the zeal that comes from love of obedience to Him. We may share our time and means with many benevolent and needy calls, but the one supreme place in our lives that of love and worship belongs to Him. Whatever we may surrender, or sacrifice let us hold fast to the place God has in our lives. Acts of loving consideration and helpfulness are never to be left undone, but they must never be made the supreme object of a church or the supreme duty of an individual.

If the church will but awake and go forward to meet the situation, now in the world, to answer this call to all lands and peoples it will require the most stupendous action of love and service the world has ever seen.

In these dark and doubtful days do not let us take any chance in substituting any call that is made for His time and place of worship praise and service to Him.

* * *

THE PITTSBURGH CONVENTION.

The time is near at hand for those who expect to attend the Pittsburgh Convention, May 17-21, to give some thought of the purpose and value of such a gathering. There is no other place in our denomination where an unlimited (seemingly) number of people can be entertained as at Pittsburgh. It is estimated that more than one thousand will attend this meeting. The Pittsburgh people will cordially receive all that will attend. There is a mutual obligation in all such meetings. They who attend are no less responsible than they who serve at such meetings. Delegates and visitors must be thoughtful, prompt and appreciative and it is none too early to begin.

Send you name at once as requested elsewhere in this number, and be ready to do your part. Pittsburgh is a city of many streets and street car service must be studied if we are to be of small trouble to our hostesses.

Let us help to make this a memorable Convention by our prayers, our interest and our preparation.

* * *

WE WILL DO IT!

One thousand dollar offering the night of the Thank-Offering service, May 19th, at Fourth Church, N. S., Pittsburgh, is something we can do and should do in view of the greatness of the opportunity and blessedness of the service.

If every delegate will arrange to give a *silver dollar* on that night the offering will be in keeping with the occasion.

Let us plan to do that—One Silver Dollar for the special offering taken at the close of the Thank-Offering Service.

IMPORTANT NOTICE.

I hope all who are planning to attend the Convention of the Women's General Missionary Society to be held in the Fourth Church, North Side, Pittsburgh, Pa., May 17-21, have read the important notice of the Assignment Committee in the February number of the Magazine and will comply with the request. All names must be sent to Mrs. D. J. Brown, 15 North Freemont St., Bellevue, Pittsburgh, Pa., not later than April 15, 1918. The Committee is preparing to make the assignments early in order that all may know before leaving home where they are to be entertained. Watch for list of street cars and directions for reaching convention church in the April Magazine.

The supper Friday evening will be served in the beautiful new community house of the First Church. Commodious quarters have been secured nearby the convention church where noon-day and evening meals will be served Saturday, Sabbath, Monday and Tuesday. All who expect to attend the Convention should purchase ticket for all meals at the time they register and thus be assured of their meals.

Yours in the Master's service,
MRS. O. H. MILLIGAN,
Chairman Local Com.

"O for a passionate passion for souls
O for a pity that burns;
O for the pure prayer power that prevails,
That pours out itself for the lost.
Victorious prayer in the conqueror's name,
O, for a Pentecost."—Ex.

THANK OFFERING

EDITED BY MRS. MARY CLOKEY PORTER.
2828 Perrysville Ave., North Side, Pittsburgh, Pa.
Business Address,
905 Publication Building, Ninth St., Pittsburgh, Pa.

IF THE MASTER WERE HERE.

If the Master Whom we serve,
Stood beside us in the way,
And with pierced hands outstretching
He would come to us and say,
"As ye do unto the least ones,
Ye are doing unto me;
As ye feed and clothe and strengthen
Ye shall then My Kingdom see."

We would hasten at His bidding,
We would gladly Him obey;
Send the reapers to the harvest,
Speed the gospel on its way.
Yea, would sacrifice more gladly
If we met His calm appeal
To His hands our gifts we'd offer,
Could we but His presence feel.

Is not Christ a living presence,
To our lives, just here, and now?
Can we not in spirit see Him?
At His feet may we not bow?
He is giving us a message,
To our hearts it ringeth clear;
Are our lips too dumb to answer?
Are our ears too dull to hear?

Dare we then, be faithless stewards
Hiding talent, wealth, and store?
Dare we close our eyes to service?
Do we dare to idle more?
Teach all nations is the mandate,
Go, or send, we must obey;
Give of time and wealth and talent,
Give till all have learned the way.

Wide the doors that are before us,
Beckoning hands across the sea;
Macadonian crys we're hearing,
Come and help us is their plea;
O! we cannot fail our sisters
Cannot leave them in despair,
Grant to us, O, loving Father,
Greater vision of Thy care.

—Selected.

THANK-OFFERING "DRIVE."

An advertisement with the above heading appeared on the last page of "The United Presbyterian" of January 10, 1918, which has called forth much favorable comment from interested parties over the church, and some liberal gifts.

Do you, reader, ask, "Why was it not first given in the Thank-Offering Department of the Women's Missionary Magazine?"—a natural question to ask.

Not until the second week in January was the treasurer of the Women's Board able to report the full amount of the 1917 Thank-Offering from the Women's, Young Women's and Junior Societies.

When it was discovered to be the goodly sum of $92,000, the question arose, "When the goal of $100,000 is so nearly reached, shall we fail for lack of $8,000?" The quick response came, "No!" In order to bring the "drive" before the church at as early a date as possible, it could not wait for the February Magazine to be in the hands of its readers.

REMEMBER!

That the treasurer's books for society Thank-Offerings for 1917 closed with the opening of the New Year *and cannot be opened,* so this call for special gifts toward making up the needed $8,000, is to individuals.

WE WANT YOUR HELP! SHALL WE HAVE IT?

Will you be one of eight to each give	$1000
Or will you be one of sixteen to each give	500
Or will you be one of thirty-two to each give	250
Or will you be one of forty to each give	200
Or will you be one of eighty to each give	100

The time for the "drive" has by request been extended to April 1st in order to give donors more time to arrange for their giving.

The response thus far has been encouraging. One liberal woman in New York state promptly became one of forty and sent her individual check for $200. Others from Ohio and Pennsylvania quickly followed—men and women—with their $100 and smaller sums from $5 to $25, all of which count up well for the full sum desired. In one congregation that has in years past made two Life Directors at $300 each, thirty-four Life Members at $25 each, and twenty-one Junior Life Members at $10 each, has secured five additional Life Membership fees toward making up the $8,000 and is aiming to get from ten to twenty.

Persons not feeling financially able to give the fees required for Life Directors or Life Members, will be asked to contribute what they can toward reaching their full share of the $8,000 needed. In this age when our government has ceased to talk of *thousands,* but calls for *millions* and *billions* of money for its needs, should the church be allowed to suffer at the hands of its members when it calls for money toward carrying out Christ's command, "Go, preach the gospel to every creature."

Sad Facts for Christians to Think about Now!

In our foreign fields alone—Egypt, India, and the Sudan—

—One soul dies every 60 seconds.

—60 die every hour.

—1440 die every day.

—43000 die every month.

—500,000 die every year.

Think of it! The foreign fields are only one part of the great mission fields God has given to the United Presbyterian Church to save for Him—and yet thousands of souls are going down to Christless graves every year. *Do we care?*

One writer in The Missionary Review (that "Indespensible" Magazine) says: "Christian leaders in America are convinced that war time—when men and women are making extreme sacrifices to secure future liberty and justice—is not the time to curtail our efforts to give the Gospel of Christ to the world. The time when all foundations are being shaken is not the time to give up strengthening the foundation on which all truth and liberty rest. The time when men and women are sacrificing energy, money, life itself, to establish peace on earth is not the time to call a halt on devoting all that we have to promote peace between men and God."

A Season for Everything.

The wise man in the Scriptures saith: "To everything there is a season, and a time to every purpose under the heaven." Is not this year, 1918, the time to "give until we feel it, and keep on giving until we quit feeling it?"

Only this kind of giving to the Lord's cause can He reward as "sacrificial giving."

"Heap up your gold, and hoard as you may,
All you can hold in your cold dead hand,
Is what you have given away."

LESSONS TO LEARN FROM THE PRAYER CONFERENCE HELD IN FIRST CHURCH, N. S., PITTSBURGH, PA.

February 6-7, 1918.

(Copy and use at Roll Call).

Be ever in the spirit of prayer.

It is only by the leading of God's Spirit that we can pray acceptably for ourselves or others.

Pray with definiteness.

Make the desire for close fellowship with God the prime motive for engaging in prayer.

It is in the inner chamber where our joy in communion with God is strengthened.

Give yourself anew to God's service at the opening of every day, if you desire to walk with Him through the day.

As God is the only source of true love and happiness, seek Him alone in the closet.

That the spiritual life of a Christian is best tested in the individual prayer room.

Be still in God's presence and wait on Him in faith, if you would hear the voice of His Spirit speaking to you.

Include petitions for others in every prayer offered.

To know the full power of prayer, one must intercede through Christ for the souls of a lost world.

Always mingle praise and thanksgiving with prayer for gratitude in the heart is ever acceptable to God.

Avoid criticism of God's people as one of the most dangerous enemies to the true prayer-life.

Fault-finding becomes a habit that only diligent, earnest prayer can overcome.

To fully enjoy the blessings that have come to us through this wonderful Prayer Conference, we must share them with others.

To prove to the world around us that we have been benefitted by the Conference, we must live every day the life of obedience to God's will.

FEDERATION OF WOMEN'S BOARDS OF FOREIGN MISSIONS OF NORTH AMERICA.

Mrs. Mary Clokey Porter, Reporter.

The annual meeting of the Federation was held on Friday, January 18th, 1918, in the Central Presbyterian Church, Madison Avenue, New York.

There were three sessions with a simple luncheon for delegates served in the banquet room of the church. At the morning session 98 delegates registered, representing 25 denominations.

It is of interest to know that Mrs. S. J. Broadwell who led the opening devotions is the President of "Woman's Union Missionary Society," New York, the pioneer as a Woman's Society, and as a Federation in America.

The reports of the treasurer, and chairmen of the several committees were read and adopted.

At the luncheon hour brief addresses were made by two missionaries from China, two from India and Mrs. Helen Barrett Montgomery, which were most inspiring.

During the Methods Hour in the afternoon, Mrs. E. C. Crouk, of Columbia, South Carolina, spoke on "The Price of Advance" and Mrs. Paul Raymond on "Advance on the Pacific Coast."

Mrs. Raymond was authorized to serve as Field Representative of the Federation while working in co-operation with the Missionary Education Movement in their district conferences in the West.

Heavy sleet and snow combined to prevent the much hoped for large attendance in the evening.

For the special benefit of college girls from New York and vicinity who were invited to be present, Mrs. McDowell, Chairman of the Committee on Women's Union Missionary Colleges in India, China, and Japan, by request, repeated her report on these Interdenominational colleges.

Mrs. Everett O. Fisk, the President of the Collegiate Alumnae Association of America, spoke on "The Relation of the Alumnae Association to the Higher Education of Women of the Orient."

At the close of Mrs. Fisk's address she was elected the representative of the Federation to keep before the Association the Interdenominational Institutions of the Federation in foreign fields.

Miss Anna Tank, of China, in her native costume, presented in a charming way the needs of her sisters, pleading for them a higher education in their own country.

The music for the evening session was rendered most acceptably by the Silver Bay Club composed of Armenian girls.

While the full reports of Committees to this Interdenominational Conference will be published later in pamphlet form, we give below but brief excerpts from them for the benefit of the Magazine readers.

Report of Committee on Methods of Work.

The work of this Committee is twofold:

1st. To develop plans for increasing interest in Missions.

2nd. To devise methods of communicating these plans to missionary organizations in a way which will secure practical results.

The study of present conditions, indicates that many of the City Federations organized as a result of the Jubilee Campaign in 1911, are lagging in their work—because of a lack of definiteness in plan and purpose at the present time.

New Federations being formed are at a loss to know where to secure a suitable constitution, and a suggestive outline for their work.

It was recommended—That the Committee be authorized to prepare and publish a constitution for City or County Federations, and to publish a general working plan for the same:

Also—That the Committee be authorized to publish annually specific plans and program suggestions for the guidance of officers of the various organizations.

These recommendations were adopted. It was shown that one of the best agencies through which to reach missionary societies with methods of work is the "Best Methods" Department of "The Missionary Review of the World," a monthly periodical of 100 pages published at 156 Fifth Ave., New York City. Subscription price, $2.50 a year; $2.00 in clubs of five; single copy 25 cents. 1918 begins the 41st volume of this invaluble magazine, which gives up-to-date facts from all parts of the mission fields of the world, profusely illustrated.

The Annual Report of Chairman of Committee of Summer Schools of Missions and Conferences.

This report indicates 1917 to have been a year full of careful preparation—of unprecendented activity in all departments of educational and spiritual uplift for young and old, through study classes and addresses, and of widespread interest as indicated by largely increased attendance in many of the schools notwithstanding war diversions. The true secret of success was, "Christ was in the midst" at all times.

The Story Figures Tell.

Twenty-five Summer Schools of Missions report:

Registrations	11,603
Study Classes	96
Different Instructors	117
Text-books studied	21
Missionaries present	400
Foreign countries represented	19

All Schools and Conferences report deeper interest in Bible study and in united prayer than ever before.

Report of Committee on Student Work.

The work of this Committee is to ascertain the status of missionary work in the various schools and colleges in the home land and to secure through the student departments of the Mission Boards as far as practicable, the regular presentation of foreign missions and systematic mission study. The report of the Committee reveals the fact that the work of keeping the subject of missions before students is not as active as it should be. Thirteen Boards report having Student Secretaries, while several other Boards use returned missionaries to carry on this special work. Others work through the Missionary Committees of the College Y. W. C. A.'s, the Field Secretaries and the liberal distribution of missionary literature and study classes. One Board reports a Candidate Secretary who is in correspondence with two hundred girls of her denomination in regard to engaging actively in mission work.

The Student Committee appeals to pastors and officers of missionary societies to strive to utilize the graduates of colleges for the enlargement of missionary interest in the home church, and in the Sabbath School and Young People's Society.

Report of Central Committee of United Study of Foreign Missions.

The Central Committee with Mrs. Lucy W. Peabody as chairman is the outgrowth of the great Ecumenical Council held in New York in 1900. This first interdenominational Committee has an enviable record of eighteen years of service, during which time it has filled a unique place in its relation to over forty Women's Boards of Missions.

This Committee of seven women, representing the largest denominational groups is located in the far East with reference to convenience and economy in conducting its extensive and complex business. This committee plans as far as possible two years in advance for the Foreign Mission Text-book and other literature for women's and children's missionary societies. It also edits and prints all publications authorized by the Federation.

The report of the Committee for 1917 shows that the first edition of 100,000 copies of the text-book "An African Trail," was largely sold within six months of its publication. The Junior text-book "Africa Adventurers," was published in connection with the Missionary Educational Movement, and 28,000 copies have been sold.

The Committee is offering some of the text-books of former years at reduced rates as valuable books of reference. No wise missionary worker's library is complete without a full supply of these books, and every missionary society should keep the entire list on file. The price list can be secured from Miss M. H. Leavis, West Medford, Mass.

Text-books for 1918.

The Senior Text-book, "Women Workers of the Orient," by Miss Margaret E. Burton, the well-known author and lecturer, will be published in March. Its chapter topics are:

The Wage Earners.
Broadening Horizons.
Trail Makers.
Workers Together.
Leaders of the Orient.

The Junior Text-book for 1918, "Jack and Janet in the Philippines," is by Mrs. Thomas, the author of "Around the World with Jack and Janet," and is a sequel to the former book.

Nearly 30,000 copies of Mrs. Thomas' first text-book "Jack and Janet" have been sold, and it is believed that many children will be interested in the further adventures of the twins. Dissected maps and sets of postal cards will serve as illustrative material and rewards. While passports will be furnished all Juniors who undertake the voyage to the Philippines in this time of war.

Union Institutions on the Foreign Mission Field.

The reports from the Woman's Christian College at Madras, India, opened in 1915, from Ginling College, Nanking, China, opened the same year, indicate the great eagerness with which young women of India and China grasp the opportunity to secure Christian education, in order that they in turn may teach their people. It is interesting to know that four new members added to the faculty of Ginling College in 1917 are graduates of American Colleges—Smith, Oberlin, Ann Arbor and Bryn-Mar.

The Japanese Woman's Christian College, Tokio, Japan, will be formally opened in April, 1918.

Women's Boards of Missions in England, Canada and United States cooperate in the support of these Colleges, aside from the income from students. An important step was taken by the Federation, last winter, that of tying up the Union Colleges in the foreign mission fields with the Women's Colleges and College Alumni Association in the home-land. When the presentation of the needs of these Union Colleges called forth generous gifts from students at Wellesly and Smith Colleges.

Is not the time ripe for fully launching such a great project, as to bind together the splendid abundant life of our American girls at school with the impoverished life of the young women of the Orient? The Federation of Women's Boards is willing to serve as the agent in God's hands in advancing such a blessed project.

Report of Committee on Christian Literature for Women and Children on Foreign Mission Fields.

The aim of this Committee is to supervise the work of providing Christian literature for the foreign fields of such a character as can be used by the various denominations at work therein.

"Happy Childhood," the only Christian magazine for Chinese children is in its fourth year of existence, and during 1917 registered near 10,000 subscriptions. It goes into almost every province in China where there are missionaries. Twenty-five cents will put this sixteen-page illustrated monthly messenger into the hands of a Chinese child.

The editor of this Magazine realizing that because of war conditions it would be exceedingly difficult to obtain Christmas cards from the United States or Great Britian for 1917, published 15000 cards each bearing a Scripture text and a picture from "Happy Childhood."

The Federation aid in the translation and publication of pure and wholesome literature for Japan of which it is greatly in need. Plans are maturing for a Student Magazine in India, as soon as was conditions make such a venture advisable.

SENIOR LIFE MEMBERS.

$25.00 Each.

From January 2 to February 14, 1918.

1. Mrs. Agnes Scott, Broadacre, Ohio. Gift from Richmond W. M. S.

2. Mrs. Anna Belle Dowling, La Belle View, Steubenville, Ohio. Gift from 2nd Steubenville W. M. S.

3. Mrs. Mary Emma Ewing, La Belle View, Steubenville, Ohio. Gift from 2nd Steubenville W. M. S.

4. Mrs. Minerva Jane Stark, La Belle View, Steubenville, Ohio. Gift from 2nd Steubenville W. M. S.

5. Mrs. Frank E. Verina, Wellsville, Ohio. Gift from Wellsville Y. W. M. S.

6. Mrs. Herschel H. Burbic, Wellsville, Ohio. By her husband.

7. Mrs. Margaret Dever, Wellsville, Ohio. Gift from Wellsville W. M. S.

8. Mrs. Kathryn Ogilvie, E. Liverpool, Ohio. By her daughters.

9. Mrs. Alzina Hill, E. Liverpool, Ohio. By Mrs. Kathryn Ogilvie.

10. Mrs. Isabelle Carey, E. Liverpool, Ohio. By 1st E. Liverpool W. M. S.

11. Mrs. J. C. Floyd, Steubenville, Ohio. By her daughters, Altai and Cora Floyd.

12. Miss Annie Finnegan, Steubenville, Ohio. By Miss Eleanor Alexander.

13. Miss Sarah R. McLaughlin, Carrollton, Ohio.

14. Mrs. Elizabeth Shanks, Steubenville, Ohio. By her sons G. H. and J. H. Shanks.

15. Mrs. G. W. Baldinger, Steubenville, Ohio.

16. Mrs. W. R. Allison, Steubenville, Ohio.

17. Mr. David McGowan, Steubenville, Ohio.

18. Mr. R. L. Brownlee, Steubenville, Ohio.

The above four made life members by Mrs. R. L. Brownlee.

19. Mrs. S. J. Kane, Steubenville, Ohio. By Mrs. James Archer.

20. Mrs. M. G. Simpson, Steubenville, Ohio.

21. Miss Jean Morrison, Lyallpur, India. By Mr. and Mrs. J. L. Jenkins, 1st Steubenville, Ohio.

22. Mrs. Martha A. Fisher, E. Liverpool, Ohio. By 2nd E. Liverpool Y. W. M. S.

23. Mrs. James Hastings, Sparland, Ill. By her daughter, Mrs. R. F. Russell.

24. Mrs. May Morgan McKelvey (India Mission) Sialkot. By a friend.

25. Mrs. William H. Cochran, Biggsville, Ill. In memory of her aunt, Miss Margaret McDill, Monmouth, Ill.

26. Mrs. Elbridge Carothers Fost, Stronghurst, Ill. By her mother, Mrs. Andrew Allison.

27. Mrs. Andrew Allison, Stronghurst, Ill.

28. Mrs. James K. Quay. By Mrs. Jennie E. Quay, E. Palestine, Ohio.

29. Mrs. Jennie E. Campbell. By her four sons.

30. Mrs. L. E. Hawk, Kimbolton, Ohio. By Miss Jennie D. Ross.

31. Mrs. J. M. Finney, Cleveland, Ohio. By her husband.

32. Miss Agnes Stewart, Struthers, Ohio.

33. Mrs. T. A. Bennett, Miller's Ferry, Ala.

34. Mrs. S. B. Donaldson, member of W. M. S. 1st Church, Wilkinsburg, Pa.

35. Mrs. A. K. Given, Edgewood

Park, Pa., member of W. M. S., 1st Church, Wilkinsburg, Pa.

36. Mrs. J. P. Shane, McDonald, Pa. By member of W. M. S., Robinson Run, Pa.

37. Mrs. John A. Newell, member of W. M. S., 2nd Church, Wilkinsburg, Pa.

38. Mrs. Ella Hunter, McDonald, Pa. By Mr. S. H. Cook.

39. Mr. Charles Wallace, McDonald, Pa. By Mary G. Wallace.

40. Mrs. E. H. Mankdick, Greggs, Pa. By Mrs. L. M. Deahl.

41. Mrs. Margaret H. Squire, of 3rd Church, Pittsburgh, Pa.

42. Mrs. G. E. F. Gray, of 3rd Church, Pittsburgh, Pa.

43. Mrs. E. W. Dean, of W. M. S., 3rd Church, Pittsburgh, Pa.

44. Mrs. John G. Pew, of W. M. S., 3rd Church, Pittsburgh, Pa.

45. Mrs. Isabella McKinley, of W. M. S., 3rd Church, Pittsburgh, Pa.

46. Mrs. Wm. A. Smith, of W. M. S., 3rd Church, Pittsburgh, Pa.

47. Mrs. Eva S. Pew, of W. M. S., 3rd Church, Pittsburgh, Pa.

48. Mrs. John Floyd, of Y. W. M. S., 3rd Church, Pittsburgh, Pa.

49. Mrs. W. J. McClure, of Y. W. M. S., 3rd Church, Pittsburgh, Pa.

50. Mrs. Mary E. Burkhart, of W. M. S., Verona, Pa.

51. Miss Esther Stevenson, Crafton, Pa., of W. M. S., 1st Church, Pittsburgh, Pa. By a friend.

52. Mrs. E. S. Porter, of W. M. S., 1st Church, Pittsburgh, Pa. By a friend.

53. Mrs. J. H. Kerns, of Y. W. M. S., Lincoln Ave., Church, Pittsburgh, Pa.

54. Mrs. R. M. Douglass, of Y. W. M. S.,Oakmont, Pa. By her husband.

55. Mrs. W. J. Mahood, of Y. W. M. S., Oakmont, Pa. By her husband.

56. Mrs. Samuel Welsh, of Y. W. M. S., Oakmont, Pa. By her husband.

57. Mrs. Kate L. Campbell, of W. M. S., McDonald, Pa.

58. Ruth M. Lowman, of King's Daughters, 1st Church, Wilkinsburg, Pa.

59. Mrs. J. C. McPherson, Boston, Pa., of W. M. S., Crafton. By relatives.

60. Elizabeth O. Laing, of W. M. S., Crafton, Pa. By her uncle and aunt.

61. Mrs. Edith Morrison, of W. M. S., Ingram, Pa.

62. Mrs. W. R. Neely, of W. M. S., Oakmont, Pa. By her husband.

63. Mrs. Amos S. Heilman, of W. M. S., Oakmont, Pa. By her husband.

64. Mrs. J. B. Miller, of W. M. S., Apollo, Pa.

65. Mrs. J. B. Calhoun, of W. M. S., Apollo, Pa.

66. Mrs. Laura Ralston, of W. M. S., Kittanning, Pa.

67. Miss Jeanette Hughan, Parnassus. By Mrs. U. S. Armstrong.

68. Mrs. H. T. Young, W. M. S., Vandergrift, Pa. By her husband.

69. Mrs. Mary Blackley, Vintondale, Pa. By Mrs. Ada Reber, Warsaw, Pa.

70. Mrs. Irwin W. McLean, Buffalo, N. Y.

71. Mrs. J. M. Hawk, of Y. W. M. S, Beaver Falls, Pa. By her husband.

72. Miss Sallie Dickey, Alliance, Ohio. By Mr. and Mrs. Samuel Reid, Beaver Falls, Pa.

73. Miss Edith Reebel, Youngstown, Ohio. In memory of Miss Gertie Reebel. By Dr. and Mrs. W. P. Wiegering.

74. Mrs. Alice O. Bunn. By her son, Fred S. Bunn.

75. Mrs. Jane Marshall, of W. M. S., 2nd Church, Providence, R. I. By Miss McDonald in memory of Rev. J. McD. Hervey.

76. Mrs. Mary Luella Torrence Armstrong, Beaver Pa. By her mother, Mrs. Samuel Torrence.

77. Mrs. Catherine L. Montgomery, of 1st Division W. M. S., 1st Church, Washington, Iowa. By her daughters.

78. Mrs. W. H. Anderson, Dewitt, Iowa. By her husband.

79. Mrs. John Schraeder of W. M. S., 2nd Church, Jersey City, N. J.

80. Mrs. A. Theodore Smith, Christmas gift by 3rd Church, Spokane, Wash.

81. Mrs. J. H. T. Gordon, Huntsville, Ohio. By her father and mother, Mr. and Mrs. Andrew Wallace.

82. Mrs. Mary Gilkey. By her son, Joseph, and daughter, Belle, on her 89th birthday.

83. Mrs. A. C. Grant, Ben Avon, Pa. By her husband.

84. Mrs. Lillian Fried Johnston, N. S., Pittsburgh, Pa. By her mother, Mrs. Emma Fried.

85. Mrs. Mary Kirkwood, Pittsburgh, Pa. By Mrs. J. J. Porter.

86. Mrs. W. C. Allen, Pittsburgh, Pa.

87. Mrs. Margaret J. McDonald, Pittsburgh, Pa. By Miss Sarah Anderson.

88. Mrs. Alexander Bailey, Xenia, Ohio.

89. Miss Emma Davidson, Xenia, Ohio.

90. Mrs. Edwin Galloway, Xenia, Ohio.

Above three are members of 1st United Presbyterian Church Missionary Society, Xenia, Ohio.

Corrections.

Mrs. Joseph Reid, Canonsburg, Pa. By her daughters.

Mrs. J. W. Harper, Venice, Pa. By her son, W. A. Harper, who is in the service of his country.

Mrs. W. W. Donaldson, Houston, Pa. By her husband.

Mrs. C. B. McAllister, Washington, Pa.

IMPORTANT NOTICE.

To officers, delegates, missionaries, program speakers, life members, and life directors, who expect to attend the Thirty-fifth Annual Convention of the Women's General Missionary Society to be held May 17-21, 1918, in the Fourth United Presbyterian Church, North Side, Pittsburgh, Pa.

Since an unusually large attendance at this Convention is expected, all officers, delegates, missionaries, program speakers, life members, and life directors, who intend to be present ,are urged to forward their names and full addresses not later than April 15th and as much earlier as possiblc to Mrs. D. J. Brown, Secretary of the Assignment Committee, 15 North Fremont Avenue, Bellevue, Pa.

To all these entertainment over night and for breakfast will be furnished without charge. Other meals will be served at reasonable rates in a general dining room under direction of the local committee.

Visitors who may wish entertainment in hotels or boarding houses, are earnestly requested to notify the Secretary of the Assignment Committee giving their names and addresses in full before April 10th.

Respectfully,
THE ASSIGNMENT COMMITTEE.

ISAIAH 41:6 FUND.

This is the time of year when societies are electing their delegates to attend the Convention which meets in Pittsburgh, North Side, in May, 1918.

Presbyterials desiring aid from this Fund should put an application in without further delay. The first requests are acted upon first, so there is danger in delay. Straight car fare has been the rule.

Please make all applications to the chairman of the committee, Mrs. Ada K. Wilson, 1112 South Avenue, Wilkinsburg, Pa.

DELEGATE LIST.

Those having the duty of sending the list of delegates to the May Convention will please do so AT ONCE. Send list to Mrs. E. C. Wellman, President, Sterling, Kansas, and also to Miss Lillian M. Robertson, Secretary of Convention, 1420 W. 3rd Ave., Spokane, Wash. This request is urgent.

The necessity for this is to aid the President and Secretary of the Convention to plan for the appointment of committees, in advance, which is so helpful in their duties.

This notice will not appear again.

YOUNG WOMEN

Edited by the Young Women's General Secretary,
MISS IDA B. LITTLE,
132 Allison Avenue, - - Washington, Pa.

MOTTO: "TRUSTING IN HIM."

AIM: "COURAGE THAT DARES, IF NEED BE, FAILS, BUT DARES NOT FAIL TO TRY."

YOUNG WOMEN'S SPECIAL WORKERS:

Miss Roma Beatty, Pasrur, India.
Miss Edna Jean Giffen, Cairo, Egypt.
Miss E. Margaret Rogers, Frenchburg, Ky.
Miss Eleanor W. Maconachie, Pathankot.
Miss Davida M. Finney, Monsourah, Egypt.
Miss Christianita Totten, Henderson, N. C.

NEW Y. W. SOCIETIES.

Boston Presbyterial, 1st Boston Y. W. M. S., 15 members.

Hudson Presbyterial, 2nd New York City, "Eleanor" Circle; 12 members; President, Miss Helen McKnight, 512 W. 171st St., New York City.

OUR NEW SPECIAL WORKER.

Almost two years ago the number of our special workers was increased from five to six. Those whom we have been supporting are the Misses Roma Beatty and Eleanor Maconachie, of India; Edna Jean Giffen and Ruth Eddy, of Egypt; Margaret Rogers, of Frenchburg, Ky.; and Christianita Totten, of Henderson, N. C.

You all know what sometimes happens in a force of school teachers here in America. Some members of a neighboring or more distant Board come along and select Miss So and So as one of their teachers. She hies away to her new place of work. While regret may be felt at her going, yet it is a business transaction and is so regard by all concerned.

Now some such a happening has come into our Special Workers' Circle. A congregation in North Side, Pittsburgh, Pa., has chosen Miss Eddy as its very own. We regret the loss of this representative from our list of workers, she whose eyes first looked out over far away Syria's fair landscape; no doubt she will be happy with her new friends.

We are happy to announce that the vacancy is already filled. Miss Davida Finney, a daughter of missionaries, a real American, but of Egyptian birth, is Miss Eddy's worthy successor.

As soon as possible—no assurance is given us that we shall get over seas mail promptly—Miss Finney will give you her life story in her own words. Welcome her now into the Young Women's Special Circle.

OUR FINANCES.

This issue of the Magazine will reach you about the time many societies are disbursing their year's funds. Others will be distributing the money collected in the fourth quarter having already disposed of the offerings of the other three quarters. The latter method is the better one.

Endeavor to be general in your division, as the Standard of Efficiency recommends. All departments of the work of the General Society need funds: Foreign, Home, Indian, Freedmen and so forth. None of us want to be known as narrow minded. In order to avert such a condition, remember each department. Nearly two-thirds of the Young Women's Special Fund was unprovided for February 1. Speed it up!

TAIL-ENDERS.

You are perhaps acquainted with some such people. They are those who may arrive, but are so slow that their best success is small. Their fellow-laborers who have the best interests of the work at heart suffer needless anxiety because of the former's short-comings.

You can see the afore-mentioned people in your imagination, running into snags in their tardy haste and picking their way out as speedily as possible; taking a fresh start and finally steaming up to the finish all out of breath, eyes almost out of their sockets, nearly fainting from sheer exhaustion—such are the tail-enders.

As you must suppose the tail-enders never start on time any place. They begin to prepare to go about the time the others are half way to the missionary meeting. They break in on the devotional part of the meeting, sweetly explaining to the hostess or president that "they are awfully sorry to be late, but they just couldn't help it!"

They are the ones who do not have time to prepare a talk or a paper, so just read from the Magazine; or, perhaps they do not have time to find the Magazine. Such members are often omitted from important committees because of their reputation for tardiness.

It is a serious thing to belong to this class. Are any of us in it? But the most serious kind of tail-enders is made up of those who never start at all.

This second class like the first is found in every walk of life. There are many people who never attain success in any line of endeavor. But the place where we should dread most to be failures is in our religious life. Plenty of Christians are successful in their business, social, or political life who are dragging along in the rear in their church service—real tail-enders!

The reason there is a carelessness, an indifference, a happy-go-lucky existence on the part of many Christians is that they lack vision. One is naturally half-hearted in what she knows little about. In these days of opportunity and every chance to know, every one in our churches can know. Many seem fearful lest they happen to get a broader vision and will have to pay the price. They excuse themselves from active service because they cannot lead for reasons galore. When it is sifted down, most so-called "cannoters" are "will-noters." They do not want to be considered incompetent nor do they crave the title of "tail-enders" in the Masters' service. They just do not want to exert themselves to be workers. It bodes little good for those who have no appetite for the worth while things, or who have small interest in world improvement topics.

How convert these "tail-enders" into "head-lights?" Generally speaking the conversion of the *will* will work the miracle. Some one has said, "If you get the 'will-nots' out of the way, the 'cannots' will come undone like 'bow-knots!' "

Many Young Women's Societies might greatly benefit by adopting the above suggestion in their plans for the new church year. It will eliminate tail-enders. Yes, it will cause many young women to become active members of a missionary organization and will create a broader vision for many now enrolled, and the Young Women's Society will become the power it was meant to be.

—I. B. L.

MASTERING MOODS.

Mood is a temporary state of mind in regard to passion or feeling. So according to the mood, it may work temporary good or temporary evil to the person indulging. Because of the temporary character, moods are to be avoided. Mood is a deviation from the normal line of a person's life. If it be an uplifting mood we are carried a long way in our purpose, then, if we do not make of this a new level for further effort comes reaction which tends to weaken the constant effort. The mood which pulls down accomplishes twice the damage an outside force would in our purpose. In just so far as we can control our moods, can follow the straight line of purpose toward better things, will we be successful. The more we yield to lowering moods the faster will we reach the mark of failure. "For as he thinketh in his heart so is he."

Moods are of our inner life, of our spirit. And our spirit rules the body. "So every man that striveth for the mastery is temperate in all things." Paul says, "they do it to obtain a corruptible crown; but we an incorruptible. I therefore so run, not as uncertainly; so fight I, not as one that beateth the air, but I keep under my whole body, and bring it into subjection, lest that by any means when I have preached to others, I myself should be disapproved."

Those moods which are uplifting should become a part and parcel of character and so work out of the class of moods. Those which are lowering should be so recognized by the individual and avoided as some dread disease. Walter D. Winkle says:

If you think you are beaten, you are;
If you think you dare not, you don't;
If you'd like to win, but think you can't,
It's almost a cinch you won't.
If you think you'll lose, you're lost,
For out of the world we find
Success begins with a fellow's will;
It's all in the state of mind.

Very few people there are who do not give way to some mood in their life. These are manifest in times of discouragement, sorrow, or anger. The mood that is not mastered will master and become more dominant. So it behooves the moody one to find a cure. And moods are not cured so easily or quickly as they are acquired. Only the grace of God in the heart and the determination of the will of the individual can effect a permanent cure. David recognized this when he cried, "Create in me a clean heart, O God, and renew a right spirit within me. Cast me not away from thy presence, and take not thy Holy Spirit from me. Restore unto me the joy of thy salvation; and uphold me with thy free spirit." David knew to his sorrow the result of yielding to lowering moods, but he also knew the cure.

A Christian, subject to moods, is often a very great trial to the pastor and to fellow-workers in the church. He hinders the growth of his own Christian life and of those about him. He causes his and their good to be evil spoken of. Moods which are temporary produce effects which are lasting.

Our discussion thus far has dealt largely with depressive moods. Let us look for a time on the brighter side to see what uplifting moods have accomplished. Robert Moffat, one of the greatest missionaries who ever went to Africa, got his call by seeing a bulletin in front of a church in Warrington, England, announcing that the Rev. William Roby would speak at a missionary meeting. The meeting was several days past, but the notice set long thoughts going in the young man's heart. Later in Manchester he found himself in a meeting where this very man Roby was the speaker. Robert listened to his burning words, was profoundly impressed, sought an interview, and the matter was settled on the spot. Apparently, church bulletins have value we little suspect.

William Cary had a purpose when he panted after the moral conquest of India, and whether he sat at the lapstone of his early craft, or wielded the ferule in the village school, or lectured the village elders when the Sabbath dawned; the great purpose of his heart was that India might be brought to Christ. For this he worked, for this he prayed.

The prayer of Robert Morrison, the first missionary to China, should be the prayer of every child of God. The prayerful mood will accomplish all things through Christ Jesus. Robert Morrison prayed, "O Lord, may I have the Holy Spirit to direct me. Give me not up to my own devices. Jesus, I have given myself up for thy service * * * I cannot think of a good thought of myself; but through thee strengthening me 'I can do all things.' O Lord, guide me in this matter. Save me from all impatience; save me from self-willedness; save me from every motive but a desire to serve thee, and to promote the welfare of the souls of men. My judgment is persuaded that it is my duty. It is my heart's desire. Suffer me not to sin either by rushing forward or by drawing back. Enable me to count the cost, and, having come to a resolution, to act consistently.''

It is necessary, therefore, to surrender our will to God's will. Then—and only then—will the lowering mood be mastered and the uplifting mood be given right of way.

ELSIE A. HAMMOND,
Pawnee City, Nebr.

''THE HONEY OF TOIL.''

The poet, Bryant, said, ''Light is the task when many share the toil.'' We all know how true these words are. No matter how large the piece of work to be done, if each willing worker will do his part, the task is soon accomplished. How stupendous is the work God has given His servants to do and how few there are who are willing to engage in His service! Truly the task would be light if all those who had their names upon the church roll would be out and out for Jesus. The vast majority of these are Christian in name only and I am under the impression that there are hindering rather than helping the cause of Christ.

It is not my purpose to write about His need of workers, but rather about the joy of toiling for Him. O, the Church needs workers and there are so few who will help! We who are engaged in His work wish that we could tell you of the ''honey'' we find in it; the unspeakable joy, the peace and blessing we have.

Work, when its purpose or end is in outer things, is not pleasant. We soon tire, the enthusiasm with which we started soon dies out and we toil on listlessly getting no joy or happiness out of it. But let that same interest, zeal and enthusiasm be put into work for Christ and instead of dying out it will increase. We will not tire, renewed strength and vigor will come to us and oh, the satisfaction we have when we realize that what we do for Him never loses its reward.

There is a work for each one of us to do. Some part in His great plan to perform. God help each one of us to find our part and then to perform it to the best of our ability. To some of us it will mean a great deal and we'll have to count the cost, but no sacrifice that we could make for Him, would ever be too great.

Our life work may not be something grand. Men may never praise us, but God sees our work and labor of love and, although He sees in secret, He will reward openly. Do the next thing your hand findeth to do. It may be that in the home we have many little, tiresome duties to perform. They may seem commonplace and insignificant, but if we are sure God's place for us is in the home, then let each small task be done for His honor and glory.

It may be we are in school preparing to meet life's tests. Let the lessons be studied consciencіously, remembering that the more we learn, the better fitted we are to give out to others.

If our place is in the office let God use us there. Speak for Him, live for Him, and above all be His faithful witness.

No matter where He has placed us, in the home, school or place of business, can we not find time to engage in His service? Hundreds, yes, thousands of the world's young men and women have answered promptly and willingly to the call of an earthly ruler, ready at a moment's notice to give their time, their money, yes, even their very lives, if need be, and what is it all for? Are they doing worth while things? Yes, our country needs them. But the church needs them, too. She has called insistently for many years. So few have responded. Our country's service is a compelling service. The church does not draft men. The service is voluntary. When will our young people learn what honey there is in toil for the Master?

''But Jesus calls us o'er the tumult,
Of our life's wild restless sea.''

The Jesus Who died for you and me, died that you might live, and lived that you might never die. He is the world's Sovereign King, although it does not yet recognize or serve Him. He calls us. Dare we refuse? Can we refuse the ''One Who loved us and give Himself for us?''

Oh, it pays to serve our God! Peace that passeth understanding will find your heart and life while here and everlasting life, joy and happiness in the life to come. Perhaps you say "How can I serve Him?" I'll tell you one way: Join a Missionary Society. If you already belong to one, are you doing all you can to help? Is the president any better off because you are a member? Do you willingly help her out when she needs you most? Learn all you can about the cause of missions and you will find that you will give more, work more and pray more for the Master's work. May you like our Master say, "I must work the works of Him that sent me while it is day, for the night cometh when no man can work." John 9:4.

JOSEPHINE F. PATTERSON,
Philadelphia.

LITERATURE DEPARTMENT.

MISS ELIZABETH MILLIGAN, Secretary.

904 Publication Building, 209 Ninth Street, Pittsburgh, Pa.

MISSION STUDY TEXT-BOOKS AND HELPS.

Foreign—Senior.

An African Trail. Board, 57c; paper, 35c.
How to Use "An African Trail," 10c; postage, 2c.

Foreign—Junior.

African Adventurers, 30c.
Teacher's Guide for "African Adventurers," 5c; postage, 1c.

Home—Senior.

Missionary Milestones. Cloth, 57c; paper, 35c.
Teacher's Supplements for "Missionary Milestones," 5c.

Home—Junior.

Bearers of the Torch, 30c.
Teachers' Manual for "Bearers of the Torch," 10c.

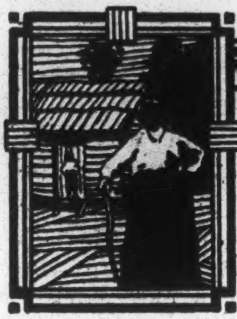
Prayer Cycle, 10c.
Bamba, 10c.
Our Sisters in Egypt, 13c.
First Fruits From Frenchburg, 10c.
Junior Manual, 25c.
Little Brothers of Mine, 25c.
Missionary Mother Goose Rhymes, 25c.
Missionary Lessons for Youngest Juniors, 20c.
Mission Study for Juniors, 15c.
Flags of All Nations, 25c.

Supplementary Leaflets for Study Classes:

Bishop William Taylor, 2c.
Mohammed, Founder of Islam, 2c.
Home Life in Africa, 2c.
A Sudan Lion Skin, 3c.
Other Children, 2c.
The Brave Hunchback, 2c.
Farida's Dream, 4c.
A Triumph of Love, 2c.
From Darkness Into Light, 4c.
Little Daughters of Islam, 2c.
Little Chocolate Soldier, 2c.
The King's Sacrifice Girl, 2c.
Our Missionaries' Need, 1c.
The Closed Gate, 2c.
The Penitents of New Mexico, 2c.
Old Mission Background, 2c.
Foreign Missions at Our Doors, 4c.

It is now time to order your "W. G. M. S." pins. Every delegate to the Convention should wear one. They are in blue enamel and silver. Price, 35 cents each.

The Convention being held in Pittsburgh this year will afford an excellent opportunity for delegates to visit our department headquarters in the Publication Building. We will be delighted if every delegate will avail herself of this opportunity and will do our utmost to make such a visit both interesting and profitable.



FREEDMEN MISSIONS

MRS. ADA KERR WILSON, Secretary.
1112 South Avenue, Wilkinsburg, Pa.

Our societies have responded nobly to the appeal from the Southern Stations for second-hand clothing. Townsville received a package from the W. M. S. of Johnstown, one from the Junior Society, Henna City, Ill., one from Juniors of Walton, N. Y., and a barrel from a society in Pittsburgh, Pa., no name given. While this seems an ample supply for one station it is all used and they are grateful there for what they received—they could use a great deal more. The extreme cold, together with high prices has made it a hard season on the poor people all over the South.

Riceville, too, came in for some nice donations. 14 boxes have been received in 3 months. W. M. S., Birmingham, Mich.; W. M. S., 2nd, New Concord,; W M. S., 2nd, Scotland, Ind.; Y. W. M. S., N. S., Pittsburgh, Pa.; W. M. S., Aledo, Ill.; Working Committee, U. P. Church, Ainsworth, Iowa; W. M. S., 1st, Buffalo; Home Society, 1st Church, Pittsburgh, Pa.; W. M. S., Grove City; W. M. S., Palestine, Ohio; W. M. S., Mercer; Mr. W. A. McFarland, Loda, Ill. These things were distributed as soon as they arrived because of the great need.

Then, the Juniors of the 1st, N. S., together with the Home Society contributed $20 and specified that some children at Bluestone Mission be supplied with shoes. This purchase has been made and we know there are six children in that mission rejoicing in their new shoes. "Inasmuch as ye have done it unto the least of these, ye have done it unto Me!"

In Miss Kate Hill's report last month you found her wishing that she were "worth a million," so that she could contribute to many needs she noticed while on her visit to the schools for Mountaineer people and to Knoxville College.

We are glad to report that the new porch for McDill Home at Knoxville has been ordered by the Board, and the improvement in the appearance of the building will fully justify the expenditure of the $75 which Dr. McGranahan estimates for its erection. I wonder if there is not someone, somewhere, who would like to make this contribution, which covers only bare material, as the carpenter at the school with his classes will do the work.

Speaking of the Negro, training in Camp Gordan, Ga., W. H. McNaugher, son of the President of the Pittsburgh Seminary, says, "There are several battalions of Negro outfits. These, let me tell you, are not to be ignored. For prompt obedience to orders and quickness to learn the way of the army, they seem to have a natural aptitude. And as they march in review behind the Stars and Stripes, pride of regiment and of country fairly ring out as they step to the tune of a martial air. They will be heard from in no mean way and to the sorrow of the Hun, or I am much mistaken."

And with this testimony to their patriotism can we withhold our prayers and contributions for their uplift. For all the boys, black and white, who are so nobly upholding the honor of their country we pray the last verse of America, added since the war has become ours:

God save our splendid men!
Bring them safe home again,
God save our men.
Keep them victorious,
Patient and chivalrous;
They are so dear to us,
God save our men.

FOREIGN MISSIONS

MRS. H. C. CAMPBELL, Secretary.
2006 Wendover St., Pittsburgh, Pa.

Dr. Anderson has just notified us that names of all persons who expect to sail with the missionary parties next autumn must be forwarded to India and Egypt for permission to enter the respective countries *not later than March.* Eight young women have already applied. Three of these have been elected. Only one prefers Egypt, two the Sudan and five India; three of the latter are daughters of missionaries now in India. There ought to be at least twice as many more ready and willing to go. Heretofore the Women's Board has not allowed lack of funds to hinder the sending out of every applicant who fully met the conditions required. We believe that the Master will send the money needed for the support of all whom He thrusts out into His harvest-field. Our faith has never been disappointed. We know He is faithful Who has promised. Hurry your applications in.

All our readers will be sorry to learn that Miss Cynthia Wilson who served for so many years in India has had a slight stroke. We are glad to report that she is slowly improving. We are very pleased that Miss Rosa who was with her sister in India had not gone back and that the sisters are together with other relatives in California. Pray that Miss Cynthia may be speedily restored. She is greatly beloved by all who know her in this land and India.

Rev. W. B. Coventry and his wife expected to sail for Egypt February 2nd, but God planned otherwise. He, too, is suffering from a slight stroke. His doctor advises absolute rest for at least a year. We do not understand why such efficient and badly needed workers are hindered from going to the people they love so well, but we know that the Master makes no mistakes. Let us pray that we may trust Him more fully and that these dear friends may recover.

Annual reports of school work from Mrs. Hart and Miss McMillan, of Egypt, have been received for which we are grateful. We hope to have reports from all our workers in time for our Annual Meeting in May. Our women must have information in order to be interested.

Type-written manuscripts of Annual Meeting of Association in India has also reached us. A wonderfully spiritual meeting and much very important business transacted.

Miss Mary J. Campbell, of India, is hard at work in the Bible School in Los Angeles, Miss Lois Buchanan in the Moody Institute, Chicago, and Miss E. W. Maconachie and Dr. Simpson in the W. W. White School, New York. The last named is also taking post-graduate work in hospital in same city. So you see these missionaries are doing more than resting while on furlough. Miss Sadie Thompson is in Pittsburgh for medical treatment which is helping her much and Miss Carrie Buchanan is getting well and strong sojourneying in the balmy clime of Santa Barbara with her mother.

Do not forget to send every available dollar to the foreign department, the always "needy one" of our Board. You know that the increase of salaries for our foreign workers begins 1918. Will all who have the honor and joy of paying a salary in full or in part take notice that *fifty dollars additional will be needed this year.* Let us give to our heavenly King and His army just as liberally as we are all doing for our country and its army. Then advanced work so badly needed could be undertaken. Pray for divine wisdom for all who are responsible for the selection of missionaries, so that those whom the Master has chosen may be sent.

JUNIOR DEPARTMENT

MRS. I. H. MILLIKEN, Junior Secretary 205 Lexington Ave., Aspinwall, Pa.

CONVENTION BANNER.

Requirements.

Point 1. A Junior Society in every Church in the Presbytery.

Point 2. A 10 per cent. increase in membership in the Presbytery.

Point 3. Each Society must contribute to W. G. M. S. work.

Point 4. Each Society must give a Thank-Offering.

Point 5. Each Society must report to the Presbyterial Junior Secretary on time, April 5th.

Point 6. Each Presbyterial Junior Secretary must report to the General Secretary on time, April 15th.

Junior Special.

Just one month before us in which to complete our fund of $3000.00 for the Bible Women of India, as the Special Work for 1917-18.

We can not all go abroad to the mission fields to tell "the message," but we can have our representative giving the glorious news to God's children still in darkness. Let us be generous; let us be true to our motto, "Be ye doers of the word and not hearers only," so that all our Bible women will be cared for in order that they may be able to carry on their mission of love and light.

The Dime holders for the Junior Special should be gathered and the money sent so as to reach the Presbyterial Treasurer by March 31st, that it may count for this year's work.

Remember the goal, $3000.00.

Convention Exhibit.

The Junior Missionary Magazine for December, January and February have all had instructions in regard to the Exhibit for our May Convention. These articles are contributed for distribution among the different mission stations in our home and foreign fields, to be used by the mission, as best suits the need.

Societies are asked to contribute at least one article each—more may be sent.

Dolls, games, scrap-books, bags (sewing or knitting) of cretonne or silk, fitted or not with needles, thread, etc., sheets, pillow slips and quilts may all be sent. Quilts of any size from 36x40 inches up to double bed size are acceptable, but the best size is about 50x72 inches. Make them of patches of ginghams, percales, etc., quilted on muslin or similar material; flannelette, or eiderdown squares for the babies; also the squares embroidered in Mother Goose, Sun Bonnet Babies, etc., may be sent. Anything that will wash well so that it can be kept clean.

All articles are to be mailed so as to reach Pittsburgh by May 10th. Mark each package plainly *inside* with name of sender.

Address all packages to Mrs. Jean Williams, 4th U. P. Church, Montgomery Ave., N. S., Pittsburgh, Pa.

IMPORTANT NOTICE.

The Annual Report Blanks have all been sent out to the Presbyterial Junior Secretaries. If not received promptly report *at once* to the General Junior Secretary.

All Junior Life Membership Certificates, to date, have been sent out. Any one failing to receive same, please write to the General Secretary, not the General Treasurer.

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The power of God, for the work of God, must be the watchword of every worker. Then alone will our mission work both in its *extent* and in its *intensity*, be able to overtake the thousand millions who are still without the knowledge of Christ.

—*Murray.*

TEMPERANCE DEPARTMENT.

Mrs. R. C. Morton, Temperance Secretary, 2020 Perrysville Avenue, Pittsburgh, Pa.

The writer is so constantly receiving letters from local workers asking for instructions in the Temperance work that we fear many of our Presbyterial Temperance Secretaries are not so active as they ought to be. These letters, mark you, are most welcome and highly appreciated, and as many of them breathe a spirit of enthusiasm and loyalty to the cause we shall regret exceedingly if the great pressure of the work at this season of the year will necessitate the leaving of one of them unanswered.

Presbyterial Secretaries please take notice. Our year is drawing to a close and if we are to have a better Temperance report than last year, it behooves us each and all to bestir ourselves immediately.

There is an increasing demand for literature and great quantities are being sent out, but let us remember, printing and mailing cost money, and it is, therefore, our real duty to see that the very best possible use is made of it.

We wonder how many Temperance meetings, with programs based on our own literature, will be reported at the May Convention.

Here are some things we want to know:

Have you received a goodly supply of literature?

Was it freely distributed, suitable for the work and well received?

Is there a growing interest in the work?

How many Temperance meetings did you hold this year?

How many pledge signers in your society?

How many secured this year?

How much money did you forward through your Presbyterial Treasurer to General Treasurer, Mrs. J. B. Hill, for the Temperance Fund?

Do, please, let us see how much we can accomplish in the few remaining weeks of the year.

We have had so many encouragements this year, so many evidences of the approval by the Master of our very humble efforts in the Temperance cause, that we ought to bring with praise and thanksgiving to the great May Convention, by far, the best report we have ever presented.

Is it not an opportune time for organizations, congregations, pastors and individuals to remind President Wilson by protest and petition of the sin against God and man of allowing 100,000,000 bushels of food stuffs a year to be worse than wasted in making beer? How can Christ bless our army and navy in the war against Germany, when in this country 200,000 German beer saloons are staring him in the face, and every day perpetrating upon scores of thousands of children, women, men and homes brutalities as horrible as the Huns ever wrought in Belgium?

To drive the Kaiser saloons out of U. S. A. would be a greater victory for God's kingdom than to smash the Kaiser in Europe. Some think he will not be crushed there until the last of baby killing, woman outraging, youth maiming and man ruining German brewers and saloonists are smashed here.

FIELD SECRETARY NOTES.

Miss Kate A. Hill, 905 Publication Building, 209 Ninth Street, Pittsburgh, Pa.

PRAYER—ITS POWER.

"Away in foreign lands they wondered how
Their simple words had power;
At home—the Christians' two or three,
Had met to pray an hour."

Pittsburgh, Assembly Room, Publication Building, every Tuesday, 10 a. m.

Philadelphia, Second United Presbyterian Church, first Thursday, every month, 10:30 to 11:30 a. m.

New York, Room 824, Presbyterian Building, 156 Fifth Ave., first Tuesday of every month, 2:30 to 3:30 p. m.

In the trysting place of every member of the missionary societies, an hour every week spent in prayer for an outpouring of God's Spirit on the Church at home and our mission fields in the north, south, east and west, in our great cities, in India, Egypt, and the Sudan.

"Stir me, oh! stir me, Lord! till all my heart
Is filled with strong compassion for those souls;
Till thy compelling "must" drives me to pray;
Till they constraining love reach to the poles,
Far north and south, in burning, deep desire;
Till east and west are caught in love's great fire."

2 Tim. 1:6.

I know from my letters and remarks of many whom I meet that many women are becoming interested in the three missionary prayer meetings that are held by our women in Pittsburgh, Philadelphia and New York. It has been a source of great encouragement that these meetings are beginning to fill a place in the work of our women.

I am so glad to have had letters from each of these meetings. I suppose that January was the worst month our country has seen in years, yet from Pittsburgh comes the word, "The prayer meetings have been simply wonderful this winter even during this unusual cold winter. Several times we had to bring out the chairs from the Board Rooms. Nearly every week the room is well filled. One splendid result is that we are getting acquainted. Different women have the devotional part of the program. They are known only to their local society. Week after week you will hear, 'who is it?' Our weekly meeting will have a large part in the program laid down at the Pittsburgh Prayer Conference."

From New York comes the cheering news that the room in the Presbyterian Building on Fifth Avenue has been granted them for the monthly meeting for another year. When that word came to me I just sat silently for a few moments and thanked God for the "faithful few" who hold on in spite of discouragements. Miss Eleanor Maconachie was with them in January and Dr. Simpson in February. The letter says, "We had such a good meeting. It was a bitter cold day and required some courage to go out but we had a dozen women. Two came from Newark, sixteen miles. Now wasn't that fine?" Do you wonder that I sent reply to that letter by return mail and had a warm glow in my heart and a great love for the New York women?

Philadelphia was favored in having Mrs. Alter with them in February. I have two letters from there. Both speak of the good meeting. One writes, "There were not so many there but the Spirit's presence was so manifest." The two or three get the blessing according to His promise.

Then, too, are the increasing numbers who are using the prayer cycle and have a definite hour for prayer. I believe their number is increasing.

I wish every woman within reach of these three meetings could catch a vision of the great need of their presence in these meetings. Will each one who reads these notes ask themselves, "Why haven't I had a part in these meetings? What has kept me at home?"

"He is counting on you. * * * If you fail Him, what then?"

MONTHLY REPORT OF WOMEN'S BOARD OF MISSIONS.

Mrs. J. H. Maxwell, Recording Secretary 1454 West Market St., Steubenville, Ohio.

January 22nd, 1918.

Owing to delayed trains and street cars caused by the extremely cold weather, only a short session of the Women's Board was held. Mrs. J. D. Sands, first vice president, called the meeting to order. Minutes of the last meeting were read and adopted.

The treasurer presented bills of $2.83 for a loose leaf book, $4.00 for extra postage and one for medical book for India, all of which was ordered paid.

A letter from Miss Laura Bruce, of California, was read. The outlined programme for the 1918 W. G. M. S. was presented and discussed.

Indian Secretary gave reports from Simnasho and Tama. Rev. Matthews says the average attendance at church for December was 45. 219 sacks of nuts and candy were given out at Christmas also clothing and four quilts to the older people. It was the usual custom for the missionary during the Sabbaths the Indians were in their Camp to go there and hold divine service, this not proving very satisfactory Mr. Matthews at this time planned to hold their services in the regular place, the church. Thirty Indians walked from camp, a distance of two miles through the snow and cold to attend the regular church service, which was very gratifying to Mr. Matthews.

Temperance Secretary reported a bill of $7.19 for 9000 leaflets which was ordered paid.

Y. W. Secretary reported one society organized in the Los Angeles Presbyterial at Whittier, Cal., with eighteen members. Miss Blanch Cupp, president.

Junior Secretary reported mailing tubes all used; it was moved 200 of same be ordered.

On motion the Statistical Secretary was authorized to order 1000 credential blanks for the 1918 Convention.

Two parsonage loans were granted to the Freedmen's Board to build parsonages at Norfolk and Arlington.

Freedmen's Secretary reports that most all stations are suffering from this severe cold. Frozen water pipes, etc., entailing quite a little unusual expense.

Adjourned.

February 5, 1918.

The coldest day Pittsburgh has seen since 1889 found the majority of the Board members in their places for their regular meeting. Mrs. J. D. Sands called the meeting to order. Minutes of the last meeting were read and adopted.

Letters were read from Miss Lillian Robertson and Rev. J. W. McClennahan.

Treasurer reported total receipts for January $13,223.91; disbursements were $19,523.08. On motion the treasurer's report was received and filed.

Y. W. Secretary reported one new society of 15 members in the Boston Presbyterial at First Boston.

At the executive committee of Federation of Foreign Missions which was held in New York, it was requested that one be appointed from the Women's Board to serve on the student work committee. Miss Ida B. Little was appointed.

Indian Secretary read letters from Rev. Speer, also one from Rev. Smith of our Tama Mission.

Home Secretary stated she had received the final report of the Oakland Mission also letters from Miss Torrence of Boise City Mission, Miss Grace Welsh of the Eastonville Mission and from Rev. Hall, pastor of the 1st U. P. Church of Kansas City, Kans.

An application was received for a missionary at Kenmore, Ohio, and was granted.

Miss Pastoria was appointed for six months as a missionary to First Italian Mission, Pittsburgh.

We are sorry to report that Mrs. Crooks, of our Frenchburg Mission is in the Columbia Hospital at the present time.

Freedmen Secretary presented bills for repairs at Camden of $161.45 which was ordered paid. Their old well having filled up with quick sand it was granted they be allowed to have a new well dug.

At Arlington 21 accessions to the church was received after two weeks of evangelistic meetings.

Other reports were had from Townsville, Canton Bend, Chase City, Knoxville, Bluestone, Henderson, Riceville and Prairie.

Willie Petty Brooks was made a Junior Life Member.

Foreign Secretary presented the names of three applicants to go as missionaries to the foreign fields.

Dr. Simpson and Miss Maconachie are now attending the Moody Bible School.

Letters were received from Miss Ruth Work, Miss Margaret Smith and Miss Minnehaha Finney, all of Egypt.

The monthly report of Miss Kate Hill, Field Secretary, was read and 5000 leaflets, "Things to Do," were ordered.

Adjourned.

STUDY FOR THE MONTH.

APRIL.

"AN AFRICAN TRAIL."

"Behold at that time I will undo all that afflict thee."

Chapter 4—The Ten Tyings.

Scripture—Exodus 20:1-17.

Roll Call—A Scripture Command.

Topics for Study—

1. The Bulu and the Law of God.
2. The Schooling of the Bulu in the Ten Commandments.
3. The Power of God in Keeping the Ten Commandments.

Home Missions:

"MISSIONARY MILESTONES."

Chapter 4—"The Road of Strong Hearts."

Bible Lesson—Psalm 119:161-168.

Prayer—For the courage and faith of our fore-fathers.

Topics for Study—

1. Martyrs of the covenant.
2. Two brothers with a mission.
3. Founders of other religious bodies.

HOME MISSIONARIES.

SUPPORTED BY W. G. M. S.

AMERICAN INDIANS.

Warm Springs, Oregon	Rev. H. T. Jackson
Simnasho, Oregon	Rev. W. A. Matthews
Tama, Iowa	Rev. R. G. Smith

All contributions for Warm Springs should be addressed to Rev. H. T. Jackson, Indian Mission, and shipped to Mecca, Oregon, the nearest station. Those for Simnasho, Oregon, should be sent to Rev. W. A. Matthews, Indian Mission, and shipped to Maupin, Oregon. Things for Tama, should be addressed to Rev. R. G. Smith, Tama, Iowa.

CITY MISSIONARIES.

Miss Elenore Ribet, (Italian), Pittsburgh, Pa.
Mrs. Josephine Pasquerella, (Italian), Pittsburgh, Pa.
Miss Harriet Romig, Rankin Districts, (Italian), Wilmerding, Pa.
Miss Margaret Heazlet, N. S., Pittsburgh, Pa.
Miss Sallie Dickey, Alliance, Ohio.
Miss Mary A. Workman, St. Joseph, Mo.
Miss Elizabeth McMillan, Sears Mission, Rock Island, Illinois.
Miss Edith Warnock, San Antonio, Texas.
Miss Aulora McIntyre, Gary, Ind.
Miss Irma G. Allen, Fresno, Cal.
Mrs. F. C. Metcalf, (Mutes), Portland, Ore.
Miss Elizabeth Eakin, (Italian), Butler, Pa.
Miss Anna C. Parr, Quincy Mission, Pittsburgh, Kans.
Miss Grace Welch, (Italian), Burgettstown, Pa.
Miss Flora Torrence, Boise, Idaho.
Mrs. Welch, (Croatian), N. S., Pittsburgh, Pa.
Miss Carmella M. Pastore, (Italian), Pittsburgh, Pa.

MOUNTAINEER.

Rev. Albert Greer Weidler, Ph.D., Frenchburg, Ky.
Mrs. Albert Greer Weidler, Frenchburg, Ky.
Miss Bertha Houston, Frenchburg, Ky.
Miss E. Margaret Rodgers, Frenchburg, Ky.
Miss Clara Ferguson, Frenchburg, Ky.
Miss Mary Mead, Frenchburg, Ky.
Mrs. T. E. Crooks, Frenchburg, Ky.
Miss N. Ethel White, Frenchburg, Ky.
Miss Esther Mitchell, M. D., Frenchburg, Ky.
Miss Violet Maltby, Frenchburg, Ky.

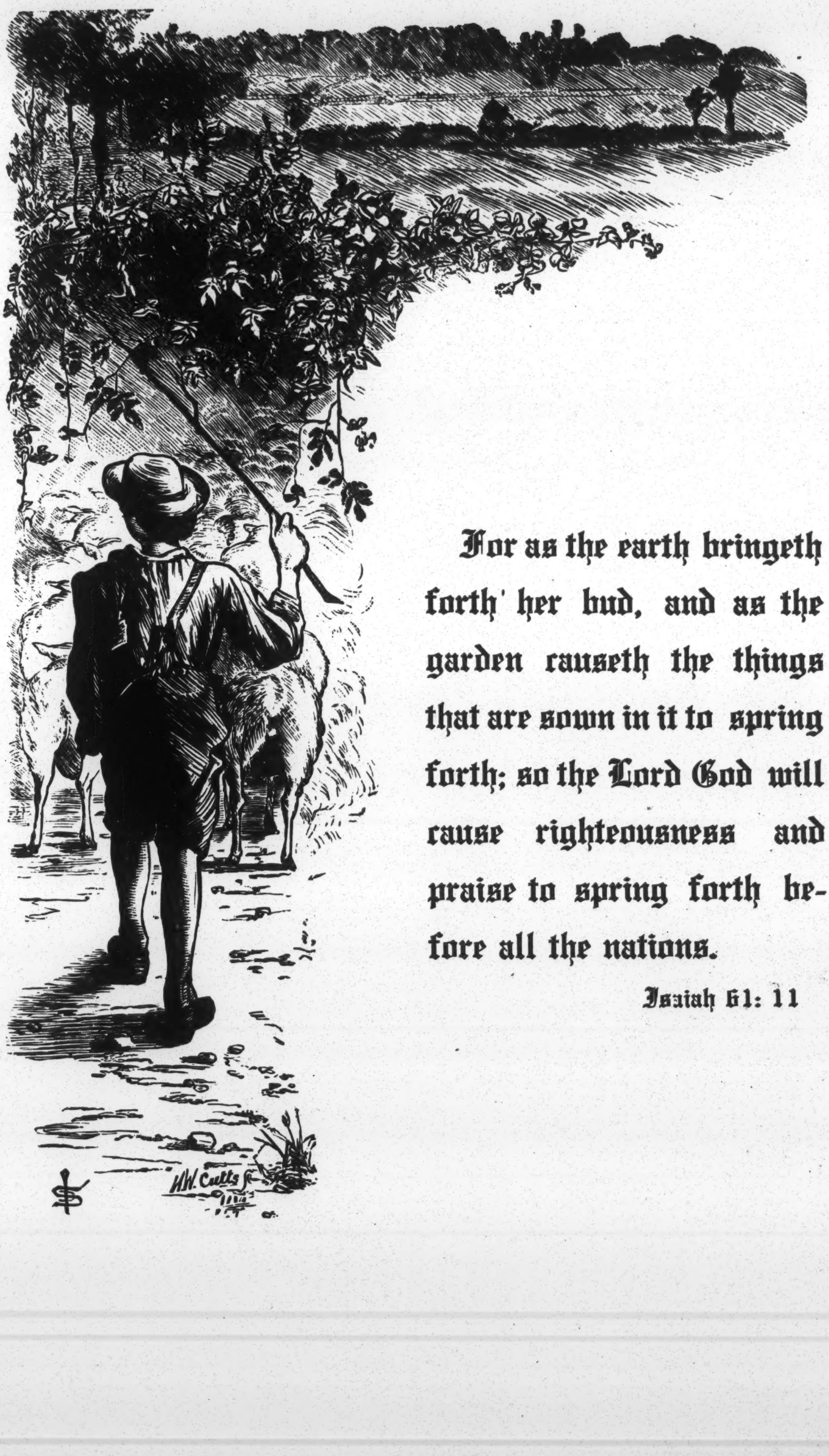
FREEDMEN'S MISSIONS.

DIRECTORY FOR SENDING CLOTHING.

*Athens, Tenn.—Rev. C. H. Wilson.
Riceville, Tenn.—Prof. P. S. Jones.
*Knoxville, Tenn.—Rev. R. W. McGranahan, D. D.
Camden, Ala.—Rev. W. G. Wilson, Camden, Ala.
Canton Bend, Ala.—Rev. J. N. Cotton, Camden, Wilcox County, Ala., R. F. D. No. 1.
Miller's Ferry, Ala.—Rev. I. H. Bonner, Camden, Ala. Mark "For Miller's Ferry."
Prairie, Ala.—Prof. Thos. M. Elliott, Postoffice address, Prairie, Ala.; shipping point, Catherine, Ala.
*Annie Manie, Ala.—Rev. John T. Arter, Postoffice address, Annie Manie, Ala.; shipping point, Arlington, Ala.
*Chase City, Va.—Rev. F. W. Wilson.
Jeffress, Va.—Rev. R. P. Williams, Chase City, Va. R. F. D. 1. Mark "For Bluestone Mission."
Henderson, Vance Co., N. C.—Rev. Jno. A. Cotton, D.D.
Townsville, N. C.—Prof. W. E. Williams.

This directory is correct, up-to-date, and will carry clothing safely, if correctly followed. Please remember to prepay freight and then write to the principal of the mission at the time of sending and enclose receipted bill of lading.

*Donations of clothing not needed. New material and Christmas boxes may be sent to any of the stations. Always put name of society and place inside of box or barrel so that it may be identified and acknowledged.



For as the earth bringeth forth her bud, and as the garden causeth the things that are sown in it to spring forth; so the Lord God will cause righteousness and praise to spring forth before all the nations.

Isaiah 61: 11

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Sewing-machines have gone even into the heart of Africa. These women are working outdoors, for their huts are dark. An African house is a framework of poles plastered with mud. The roof is thatched with leaves or grass, and the floor is of mud, so prepared that it is hard and smooth.